

THE
UTTARADHYAYANASŪTRA

THE UTTARĀDHYAYANASŪTRA

BEING

THE FIRST *MŪLASŪTRA* OF THE SVETĀMBARA JAINS

EDITED
WITH AN INTRODUCTION, TEXT, CRITICAL NOTES
AND A COMMENTARY

BY

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AJAY BOOK SERVICE
NEW DELHI-110002

PRICE Rs. 75.00

First Indian Edition 1980

PUBLISHED BY

AJAY BOOK SERVICE

704, Chandni Mahal, Darya Ganj, New Delhi-2

PRINTED BY

PEARL OFFSET PRESS

5/33 KIRTI NAGAR INDUSTRIAL AREA

NEW DELHI-110015 INDIA

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and

Frederick William Thomas, M A Ph D.,

Preface.

During my stay in Bonn (summer 1911) Professor *Jacobi* suggested to me, that I should undertake to collect from manuscripts available in Europe and India the various readings to the text of the *Uttarādhyayanāsūtra*, in order to prepare a new edition of that text on the basis of the one published by himself at Ahmedabad (in Doshi's Series). The Berlin manuscripts were kindly sent to Bonn for my use that same summer, and I went through all the paper-MSS and a part of the *Śiṣyāhitā* of *Śāntisūri*. Since then, thanks to the great obligingness of Dr *F. W. Thomas*, I have been able, during two visits paid to London (autumn 1911 and summer 1913) to go through at the India Office Library the entire collection of *Uttarādhyayana*-MSS belonging to the Deccan College at Poona. The most important manuscripts from India and the manuscript of the *Śiṣyāhitā* from Berlin have also during the interval been kindly forwarded to me at the instance of the University Library of Upsala.

The result of my labour with this old and interesting text during these years — a labour that was often for long periods interrupted by various other tasks — is here laid before the public. The critical treatment of a Sanskrit or Prākṛit text — especially a Prākṛit one — will always be open to very grave difficulties on account of the scarcity of really old and good manuscripts — the younger manuscripts nearly always mechanically repeating the same readings and giving very little of real interest — and also on account of the bad orthography, especially prevalent in Jain manuscripts. I have, however, been extremely lucky in getting hold of some really old and valuable manuscripts, but I am, nevertheless, fully aware that I have not by any means been able to attain what has been my aim in preparing this edition. For this has been — and must be, as far as I understand the matter — to restore as far as possible that text of the *sūtra*, which was used by the commentator *Devendra*. Whereas *Louis H. Gray*, in his *Vāsavadattā*, Newyork 1913, p. 39, considers it 'perhaps . . . open to objection'

that *F. E. Hall* in his edition had tried to restore the text of the commentator *Śivasiṃha*, discarding in several passages the united authority of the MSS, I for my part think this method to be the only correct one in such cases. Where we have a commentary that gives in almost every passage a verbal translation of the text into Sanskrit -- as that of *Devendra* in fact does -- I presume that the only way of procedure is to try to render his Sanskrit into Prakrit again in order to control the reading of the manuscripts. And if, here and there, the reading which has apparently been that of the commentator stands against even the united authority of all the MSS, there is, I consider, not the slightest doubt which authority ought to be followed. The commentary is older than all the existing MSS of the text, the commentator has gone thoroughly through the text and selected -- undoubtedly with much care -- the *pañha* that seemed to him to be the best one, and, finally, the MSS, however old they may be, are always liable to display incorrect orthography and other mistakes, which may have distorted the original text.

The reasons why I have selected *Devendra*, and not his predecessor *Śantisūri*, as my highest authority are: 1) *Devendra* gives the commentary only to the *vāṭa*, not to the *niṣṭhā*, as *Śantisūri* does, 2) *Devendra* has followed only one single *pañha*, while *Śantisūri* has preserved a lot of various readings, which make it often really difficult to be clear as to his own reading, 3) *Devendra*'s text was easily reconstructed with the help of the excellent old MS mentioned below, while the old palmleaf-MS of *Śantisūri* preserved at Berlin is in numerous passages -- sometimes extending over many leaves -- quite illegible, the script-text being wholly blotted out, and besides only one late MS was to be procured of this work. However, I have diligently collected all the *pañhāntara*s from *Śantisūri*, but as they often embrace not only single words, but whole sentences and verses, they were scarcely suitable to be inserted amongst the critical notes. This is the reason why I have thought it better to put these various readings in the commentary, but every verse of the text to which such a *pañhāntara* exists, has been marked by an asterisk (*) at the beginning.

The Introduction contains only a short survey of the Jain canonical scriptures, of the *Uttaraūdhyanasūtra* itself and its commentaries, and of the manuscripts used for this edition. Nothing more seemed really to be needed there, except an exposition of the language of our text. But such a grammatical survey, which must be based on a revision of *Pischel's* treatment of the Ardha-Māgadhī and an adducing of new material, would take up too much room and could scarcely be undertaken without reference to other Prakrit dialects. The text itself is printed in Devanāgarī, although I should have preferred to give it in transcription, it was origi-

nally intended, however, for the Bibliotheca Indica and had already been to a large extent prepared when this design was altered. The Commentary will contain quotations from such of the native commentaries, especially that of *Devendra*, as seem important for the understanding of the text, and also quotations of verses &c from the same source; as far as possible Prākṛit quotations have been translated, while those in Sanskrit have been left untranslated. It will moreover contain linguistic notes on more difficult words occurring in the text, with the help of materials collected from *Pischel* and other sources, the words thus discussed will be collected in an Index at the end.

These are the general remarks that require to be made upon my work. Let me only add that the editor himself cannot but be aware, to a still higher degree than his readers, of all the mistakes and inconsistencies that he has not been able to avoid on his difficult pathway through the mazes of this old and often obscure text. But let me hope, nevertheless, that my contribution to the knowledge of the old sacred lore of the Jains may at least be of some little aid to the scholars engaged in their study.

Finally, I may perhaps be permitted to express my sincere thanks to the various institutions and persons who in various ways have lent me their aid during the course of my labours, viz. the *Royal Library at Berlin* and the *Deccan College at Poona*, which with great liberality have put the valuable manuscripts in their possession at my disposal, the *Humanistic Section of the Philosophical Faculty of the University at Upsala*, thanks to whose grant of a subvention I was able, during my stay in London in 1913, to finish my work on the manuscripts and my other preparatory labours, my teacher, Professor *K. F. Johansson*, on whose recommendation I was able to obtain the subvention just spoken of and who has, moreover, very kindly assisted me by reading a proof of my work and by at all times taking a keen interest in my labours; Professor *H. Jacobi*, who first exhorted me to undertake this task and whose unparalleled knowledge of the Jain religion, literature and institutions as well as of the whole domain of Indian life and thought has always been an inexhaustible source from which to draw information on dubious points, Dr *F. W. Thomas*, whose extreme kindness is certainly well known to all scholars who have had the privilege of studying at the India Office Library, and who has, from the very first time I asked for his assistance in my labours, always tried with the greatest kindness to comply with every wish of mine, and who has, moreover, sacrificed part of his very precious time to helping me in going through the manuscript of my Introduction in order to correct numerous passages in it that were inconsistent with the usage of the English language, *Vijaya Dharma Sūri*

of Benares, the famous Jain high-priest, who has always taken a lively interest in my labours and who lent me a really good copy of the *tīkā* of *Devendra*, and, last but not least, Professor *J. A. Lundell*, who kindly undertook to have my work printed in his »Archives» on its proving impossible to get it published in the *Bibliotheca Indica*

June 1914

Jarl Charpentier.

Introduction.

I

The scriptures belonging to the canon of the S'vetāmbara Jains, the Siddhānta, have been exhaustively discussed by Weber Ind Stud XVI, 211 ff and XVII, 1 ff¹ and in the second volume of his excellent catalogue of the Sanskrit and Prākṛit manuscripts in the Royal Library at Berlin. The list for the arrangement of the canonical scriptures adopted by Weber was originally drawn up by Buhler². According to this list the present canon consists of the following 45 separate works

- | | |
|---|--|
| I <i>Aṅga</i> (11) | 8 <i>Antagaḥśādaśāo</i> (<i>antakṛddāśāh</i>) |
| 1 <i>Ājyāa</i> (<i>ācāra</i>) | 9 <i>Anuttarovavāṇiyadaśāo</i> (<i>anuttarāupapātikadaśāh</i>) |
| 2. <i>Sūyagada</i> (<i>sūtrakṛta</i>) | 10 <i>Paṇhāvāgaranāim</i> (<i>praśna-vyākaraṇāni</i>) |
| 3 <i>Thāṇa</i> (<i>sthāna</i>) | 11 <i>Vivāgasūya</i> (<i>vipākaśruta</i>) |
| 4 <i>Samavāya</i> | |
| 5 <i>Vijāhapanṇatti</i> (<i>vyākhyā-praṇapti</i>), mostly called <i>Bhagavati</i> . | |
| 6 <i>Nūyādhammakahāo</i> ³ | |
| 7 <i>Uvāsagadaśāo</i> (<i>upāsakadaśāh</i>) | II <i>Upāṅga</i> (12): |
| | 1. <i>Ovavāya</i> (<i>āupapātika</i>) |

¹ These papers have been translated into English by Dr. H. W. Smyth and published in the Ind. Ant. XVII, 279 ff., 339 ff.; XVIII, 181 ff., 369 ff., XIX, 62 ff.; XX, 18 ff., 170 ff., 365 ff. and XXI, 14 ff., 106 ff., 177 ff., 210 ff., 293 ff., 327 ff., 369 ff.

² V. Jacobi Kalpasūtra p. 14 n.

³ Sanskrit equivalent not quite clear, either *Jñātadharmakathāh* or *Jñātā*; cp. Weber Ind. Stud. XVI, 307 f.; Steinthal Specimen p. 4 f.; Hüttemann Jñāta-Erzähl p. 1 ff.

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|--|--|
| 2. <i>Rājaprasaṅga</i> (<i>rājaprasaṅga</i>) ¹ | 8 <i>Gaṇivijyā</i> (<i>gaṇividyā</i>) |
| 3 <i>Jivābhigama</i> | 9. <i>Mahāpaccakkhāna</i> (<i>mahāpratyākhyāna</i>) |
| 4. <i>Paññāpanā</i> (<i>paññāpanā</i>) | 10 <i>Vīratthava</i> (<i>vīratthava</i>) |
| 5. <i>Sūriyapaṇṇatti</i> (<i>sūriyapaṇṇatti</i>) | |
| 6. <i>Jambuddhivapaṇṇatti</i> (<i>jambuddhivapaṇṇatti</i>) | IV. <i>Chedāsūtra</i> (6) |
| 7. <i>Candapaṇṇatti</i> (<i>candapaṇṇatti</i>) | 1 <i>Nisīha</i> (<i>nisīha</i>) ² |
| 8 <i>Nivayāvali</i> | 2. <i>Mahānisīha</i> (<i>mahānisīha</i>) |
| 9 <i>Kappāvadamsīno</i> (<i>kalpāvadamsikāh</i>) | 3 <i>Vavahāra</i> (<i>vyavahāra</i>) |
| 10 <i>Pupphūno</i> (<i>pupphūkaḥ</i>) | 4 <i>Āyāradasāo</i> (<i>ācāradaśāh</i>) or <i>Dasāsuyakkhandha</i> (<i>daśāsuyaskhandha</i>) |
| 11 <i>Pupphucūlāo</i> (<i>pupphucūlikāh</i>) | 5 <i>Bhikkakalpa</i> |
| 12 <i>Vāṇhidasāo</i> (<i>vāṇhidāśāh</i>) | 6 <i>Pañcakalpa</i> |
| III <i>Prakīraṇa</i> (10) | V <i>Texts not belonging to any section</i> (2) |
| 1 <i>Causarapa</i> (<i>cauḥśarapa</i>) | 1 <i>Nandisutta</i> (<i>nandisūtra</i>) |
| 2 <i>Āurapaccakkhāna</i> (<i>āturapratyākhyāna</i>) | 2 <i>Anuogadāna</i> (<i>anuyogadrāna</i>) |
| 3 <i>Bhattaparammā</i> (<i>bhattaparammā</i>) | |
| 4 <i>Samthāna</i> (<i>samsthāna</i>) | VI <i>Mūlasūtra</i> (4) |
| 5 <i>Taṇḍulaveyalīya</i> ³ | 1 <i>Uttarādhyaṇa</i> (<i>uttarādhyāyana</i>) |
| 6 <i>Candāyghaya</i> (Buhler gives <i>Candāvīja</i>) | 2 <i>Āvassaya</i> (<i>āvassaya</i>) |
| 7 <i>Devindatthava</i> (<i>devendrasta-va</i>) | 3 <i>Dasareyalīya</i> (<i>dasārūkūlīka</i>) |
| | 4 <i>Piṇḍanijutti</i> (<i>piṇḍanijukti</i>) |

But even this list, which seems to be the most authoritative one of all, is not without some slight deviations, for Buhler gives 5—7 of the upāṅga's in the order 6, 7, 5, and we also notice slight differences regarding some of the names. But there are

¹ Wrong, but traditional translation, cp Weber Ind Stud XVI, 382 ff., Leumann Āp S p 1 f

² Sanskrit equivalent uncertain, probably *taṇḍulavātālīka*

³ Wrong, but traditional translation instead of *nivedha*, Weber Ind Stud XVI, 452.

also other lists which give a very differente numeration of canonical works, e. g. the list given by Rājendralāla Mitra, Notices of Sanskrit MSS. III, 67, discussed by Weber Ind. Stud. XVI, 226 f. In this we find 50 works instead of 45 and a number of alterations in the names of the separate works. And, worst of all, the canonical writings themselves sometimes give information concerning the contents of the Siddhānta, and from these statements we can draw up a long list of works said to belong to the canon, but not now forming part of it, at least not in the same shape or with the same names as recorded there. According to Weber Ind. Stud. XVII, 86 ff., there are 29 separate works cited in the canon as belonging to it but practically unknown to us. And if we go for information to later, non-canonical scriptures, we shall find this list increased by at least 12 other books also totally unknown to us.¹

This uncertainty as regards even the contents of the Siddhānta may undoubtedly to some degree be explained by the traditional records concerning the history of the canon and its previous stages. For it is well known that these canonical writings belong to the Śvetāmbaras alone, being indeed proclaimed by the Digambaras to be late and worthless works, although they seem to make use of them to a certain extent². Even the Śvetāmbaras themselves tell us, although a common tradition assigns all the canonical scriptures to the first *tīrthakara*, Ṛsabha, that the oldest portion of the canon, the so-called *pūrva*'s, has been irrecoverably lost along with the *dr̥ṣṭvāda*, the 12th *aṅga*, in which these oldest works were incorporated at the time when they ceased to exist independently of the *aṅga*-literature. According to another tradition, upon which Professor Jacobi lays stress as probably containing some hint of the truth, the *pūrva*'s were taught by Mahāvīra himself, while his disciples, the *gaṇadhara*'s or apostles, composed the *aṅga*'s. This tradition rejects the authorship of the mythic saint Ṛsabha, and is certainly right in ascribing the original tenets of the canon to Mahāvīra himself. But I must confess that I doubt whether the statement concerning the connection between the *gaṇa*-

¹ These lists may perhaps be reduced by some items, as probably some of the works may be only parts or chapters of other books belonging to the canon.

² Cp. Bühler Ind. Ant. VII, 28 f.

dhara's and the *aṅga's* can be of much value, as there are eleven of them both (after the loss of the 12th *aṅga*) This coincidence suggests that the whole story may have been invented at a later date.

However, this is of no great weight; for we can never hope to identify the author or authors of certain parts of the Siddhānta, except perhaps in some few cases. As a general account of the facts, the statement that the main part of the canon originated with Mahāvīra and his immediate successors may probably be trusted. But this was by no means the Siddhānta in its present shape, which is certainly a rather late creation. And we shall now proceed to give a short review of the oldest canon, of the traditions concerning its history, and how it gradually developed into the collection of sacred scriptures that forms the Siddhānta of the modern Śvetāmbaras.

The oldest books of the canon were the fourteen *pūrva's* or 'former (scriptures)', which have now been totally lost. But there has been preserved in *aṅga* 4 and in the Nandīsūtra a table of contents, according to which the separate sections of this old canon bore the following names:

- | | |
|--|---|
| 1. <i>Uppāya</i> (utpāda) | 9. <i>Paccakkhānappavāya</i> (<i>pratyākhyānapravāda</i>) |
| 2. <i>Aggeṇiya</i> or <i>aggāṇiya</i> ¹ | 10. <i>Vijjānupavāya</i> (<i>vidyānupravāda</i>) |
| 3. <i>Vīriyappavāya</i> (<i>vīriyappravāda</i>) | 11. <i>Avanijha</i> (<i>avandhya</i>) |
| 4. <i>Atthinattluppavāya</i> (<i>astināstipravāda</i>) | 12. <i>Pāṇāṇi</i> (<i>prāṇāṇiyuh</i>) |
| 5. <i>Nāṇappavāya</i> (<i>jñānappravāda</i>) | 13. <i>Kīriyāvisāla</i> (<i>kīriyāvisāla</i>) |
| 6. <i>Saccappavāya</i> (<i>satyappravāda</i>) | 14. <i>Logavindusāra</i> (<i>lokabindu-sāra</i>) |
| 7. <i>Āyappavāya</i> (<i>ātmappravāda</i>) | |
| 8. <i>Kammappavāya</i> (<i>karmappravāda</i>) | |

From these names not much can be concluded regarding the contents of this literature, and some of them are moreover totally obscure. However, the above-mentioned works also give a sort of calculation concerning the extent of the various *pūrva's*, which is undoubtedly exaggerated almost ad absurdum. But they must certainly have constituted a vast bulk of scriptures, as they had

¹ Equivalent uncertain, perhaps *agrāyaṇiya*

a great number of sections which were again divided into smaller sections, and works existing in the present Siddhānta are said to have been "extracted" (*uddhṛta*) from one single small section. But even the *pūrva*'s seem to have exhibited slight differences as regards their subdivision &c ; it is for instance asserted in an old text such as the Bhagavatī, p 1202, that the heresiarch Gosāla Mamkhaliputta, the prophet of the Ājīvikas¹, had taken his doctrine from the eight *mahānimitta*'s, a portion of the *pūrva*'s² of which we hear nothing further. But, as Gosāla was a contemporary of Mahāvīra, this may in fact refer to an older set of these texts and not to that known to the authors of aṅga 4 and of the Nan-dīsūtra.

These *pūrva*'s consequently constituted the oldest part of the canon, as it was handed down amongst the Jain pontiffs and teachers from the death of their spiritual master in 467 B C³ until the time of Candragupta, the founder of the Māurya empire (about 323—299 B C). In what shape the *pūrva*'s were then handed down, and whether also other parts of the Siddhānta really existed already at this early date, we do not know; for we hear nothing of a real redaction of the canon before the time of Candragupta. At that date the Jain church, still forming only one large community, was governed by two contemporary pontiffs, Sambhūtaviṇaya of the Māthara gotra († 156 after Vīra = 311 B. C) and the famous Bhadrabāhu of the Prācīna gotra⁴ († 170 after Vīra = 297 B C)⁵. However, Sambhūtaviṇaya died shortly after the accession of Candragupta (placed by the Jains in 155/156 after Vīra), and at the same time a horrible famine began to devastate the realm of Magadha, lasting for twelve whole years. One section of the Jain community, including Bhadrabāhu, emigrated to the Karnāta country in South India, fearing that the disturbed time would force them to break the ascetic rules. But another group of the monks preferred to stay in Magadha under the lead-

¹ Cp JRAS 1913, p 669 ff.

² Cp. Hoernle Uvāsagadasāo App I, p 4

³ Cp IA 42, 121 ff.

⁴ Concerning this *gotra*, unknown elsewhere, cp Jacobi Kalpasūtra p 11.

⁵ The Jain statements concerning the following events have been exhaustively dealt with by Jacobi ZDMG 38, 1 ff

ership of Sthūlabhadra of the Gotama gotra, one of the twelve male disciples of Sambhūtavijaya, and later on the successor of Bhadrabāhu, according to the Śvetāmbaras¹. During this time the canonical scriptures were lost, and in order to find a remedy for this evil the remaining monks convoked a Council at Pāṭaliputra (about 300 B. C.) which may have discharged pretty much the same functions as are recorded of the first Buddhist Council². At it a canon was fixed, including both the *āṅga's* and the *pūrva's*. The knowledge of the latter, however, was totally extinct, for no person except Bhadrabāhu knew the whole of the *pūrva's*, and he had already retired to Nepal in order to undertake the *mahāprāṇavāta*. Sthūlabhadra, who went to visit his predecessor, succeeded in learning the whole of the *pūrva's* while there, but at the same time so offended his teacher that he was forced by him to promise not to teach the last four books to others. Thus Bhadrabāhu was the last real *caturdaśapūrvīn*, i. e. knower, of the fourteen *pūrva's* in their entirety, although Sthūlabhadra is claimed by the Śvetāmbaras with a certain amount of justice to be the last³. Thus, according to his tradition, a canon was established including the ten first *pūrva's* and the *āṅga's* as well as other scriptures which are recorded to have been composed by Bhadrabāhu, e. g. the Kalpasūtra, and this is undoubtedly the first origin of the Siddhānta. But the monks who had returned from the South were by no means satisfied with these arrangements. Having themselves during the time of famine observed the rigid rules concerning nakedness, special sorts of food, &c., they stigmatised their less strenuous brethren as heretics and rejected their canonical scriptures, declaring the whole of the ancient sacred lore to have been utterly and irrecoverably lost. It has been vigorously asserted

¹ The Digambaras seem to infer that this Sthūlabhadra was murdered during the famine by his own followers — undoubtedly an invention of sectarian hatred.

² The existence of this Council has been categorically denied by O. Franke JPTS 1908, p. 1 ff. But although the narrative may be historically uncertain, there is no reason to disbelieve the reports of the method in which the scriptures were collected. Cp. Winternitz Gesch. d. ind. Litt. II. 1, p. 4 ff.

³ But there seem to be traces even in the Śvetāmbara tradition that Bhadrabāhu was regarded as the last *caturdaśapūrvīn* or *śrutakevalīn*, according to Jacobi Kalpas p. 11 f.

by Professor Jacob that this dissension was in reality the origin of the separation between the Śvetāmbaras and the Digambaras, although the final division did not take place till a later date, in either 79 or 82 A. D. according to varying traditions.

If we now enter upon a somewhat closer examination of these statements, we shall find in them several doubtful points, although I see no reason for disbelieving the main features of the legend. That the whole of the old canon should have become obsolete by reason of the subdivision of the community, and that Bhadrabāhu should have been the only person who knew its main contents, cannot, of course, be considered particularly credible, for a religious community where only the head knows the sacred lore in its entirety is certainly an absurdity. But that may be an exaggeration, such as is by no means uncommon in these sort of legends. More serious objection must be raised to the statement that only ten *pūrva's* were actually incorporated in the canon fixed by the Council of Pāṭaliputra. For we have seen above that not only the fourth *aṅga*, but also the Nandīsūtra, a scripture of certainly more recent date, actually knew the entire fourteen *pūrva's*, and these were all incorporated in the *dharmavāda*, the twelfth *aṅga*, of which we have reports from a still later date. Moreover, the commentaries to the *aṅga's* and other canonical scriptures contain in some passages quotations from the *pūrva's*. And this shows, no doubt, that they were in existence at a time much later than that of the Council held in 300 B. C. This fact implies a flagrant contradiction of the tradition stated above and cannot be accounted for otherwise than by the supposition that the old scriptures really existed even after the time of Bhadrabāhu and Sthūlabhadra.

According to the tradition the scriptures throughout a long period were handed down orally, no doubt written texts may have existed at an early date, but to what extent that was so is wholly unknown to us. It was not until some five centuries after the beginning of our era, consequently about a thousand years after Mahāvīra, that the standard edition of the Siddhānta, which is supposed to be the present one, appeared. A famous teacher, Devarddhigaṇiṇi, called the *kaṃmāśī amāna*, who saw that the sacred lore was in danger of becoming obsolete — no doubt because of the scarcity of manuscripts — convoked a second great Council at Valabhī. This is said to have taken place in 980 or 993 A. C., and seems to have

been connected in some way with a public recitation of the Jina-caritra, or 'Life of Mahāvīra' before king Dhruvasena of Ānandapura (a town not mentioned elsewhere)¹. Now, as king Dhruvasena I of Valabhī is supposed to have succeeded to the throne in 526 A. D., and 993—526 is = 467 (B. C.), the actual year of Mahāvīra's death, I think we are entitled to assume, that this was the real date of the Council at Valabhī, and that it was in some way protected by Dhruvasena². Devarddhiganin, the president of the council, no doubt took down from the members all the scriptures considered as canonical that did not at that time exist in written form, and we need not doubt that the whole external form of the Siddhānta dates from about 526 A. D. In the texts themselves there may perhaps have been introduced afterwards one or another interpolation, but since that time the bulk of the sacred scriptures has certainly not undergone any violent alterations whatsoever.

What the exact method of the redactors was, we do not know, as we cannot tell which parts of the canon are really old and which may have been introduced into it or in some way altered by them. But some conclusions may possibly be drawn from the present shape of the texts themselves. It is well known that the Jain scriptures abound in very extensive and flowery descriptions e. g. of towns, temples, gardens &c., and likewise of prominent persons, the so-called *varṇaka's*³. These *varṇaka's* were supposed to be the same in all passages where the same subject was spoken of, at least in the same text. Thus for instance in Kalpas § 32 the bed of Trisālā, the mother of Mahāvīra, is described, and in § 49 of the same text, where the bed is again spoken of, the description is not repeated, but the word *vaṇṇao* (= *varṇakaḥ*) is simply inserted instead, a direction to the former paragraph being thus given. This is a very simple and easy example, but as these *varṇaka's* are supposed to be the same throughout the whole canon, it may often be extremely difficult to find out the passage to which such a deictic *vaṇṇao* points, for it is not al-

¹ Cp. the Commentaries to the Kalpas § 148 (SBE XXII, 270 n.).

² For a full discussion of these matters cp. IA 42, 121 ff., especially p. 176 sq.

³ Such descriptions, although much less elaborate, also exist to a certain extent in the old Buddhist writings.

ways to be found in the same text. These shortenings have certainly been introduced by the redactors, and are, of course, only possible in a written canon where the passage hinted at can be easily looked up. In the same way we find in innumerable passages of the canonical scriptures a sort of fixed enumerations of various connected things or of qualities belonging to certain subjects, e. g. Kalpas. § 5. *Devānandā māhaṇī . haṭṭhatuṭṭhacitta-m-āṇandiyā pīmaṇā paramasomaṇasiyā harisavasavisappamāṇahiyayā = Devānandā brāhmaṇī . . hr̥ṣṭatuṭṭhacittānandilā prītimunāḥ paramasāumanasiyā harṣavaśavisarpamāṇahr̥dayā* In the following paragraphs this enumeration is always indicated merely by the words *haṭṭhatuṭṭha jāva (= yūvad) 'hiyayū*, and in the same way throughout the canon. Moreover these shortenings were, of course, only possible when the canon was set down in writing, and are due certainly to the redactors. Likewise, we may undoubtedly assign to them such things as verses at the beginnings or ends of chapters or books indicating their contents, and above all the counting of the *grantha's* (complex of 32 syllables, also called *śloka*) in the texts and the summing up of them, either by hundreds or by thousands, in order to preserve the holy scriptures from later interpolation — an ingenious method, but one which seems unfortunately not to have been wholly successful. For there are, no doubt, passages which have been inserted after the final redaction, although I scarcely think that they have been so considerable as was suggested by Weber Ind. Stud. XVI, 230 ff. For I can scarcely believe that whole works have been replaced by other texts after the final redaction, as Weber thinks was the case with *aṅga* 8—10 on account of the different contents of these works indicated in *aṅga* 3, 10. The third *aṅga* certainly belongs to the very oldest part of the present Siddhānta, and we may well believe that its statements refer to a time much earlier than that of the Council at Valabhī. Consequently, although¹ some of the present texts are certainly not the same as those indicated there, we are not at liberty to suppose that they are of later origin than the time of Devarddhigaṇin. Neither am I convinced that the circumstance that the fifth *aṅga* nowadays contains about 189 000 pada's, while it is said in *aṅga* 4 to contain only 84 000, necessarily implies the late origin of a greater part of this text. It may be that some formerly independent works have been absorbed

into it, but the number 84 000 is a traditional one in Indian literature, and, moreover, the Nandī gives the number 288 000 pada's instead

As for the Nandīsūtra it is said in the Commentary to be the work of Devavācaka, i. e. Devarddhigaṇi himself; and as the *sthavirāvali* affixed to it really ends with his teacher Dūsagaṇi, this seems to confirm the statement¹. The same is stated concerning the Anuyogadvārasūtra, which is of a somewhat related content but seems to differ from the Nandī in style. But Weber l. c. p. 17 ff. has pointed out that this is scarcely possible, as the Nandī contains quite a number of statements concerning the canonical scriptures which do not at all coincide with their present shape, and it would be very strange, if the chief redactor of the canon himself should have given such a bewildering record of the sacred texts which he had brought together. I shall only add here that the list of Brahminical literature given in the Nandī (and the Anuyogadvāra), of which I shall have to say something later on, also seems to point to a time previous to the 5th or the beginning of the 6th century A. D. After all, I think that the authorship of Devarddhi is not very strongly established, and we may regard him as redactor rather than the author of canonical works.

But there still remains another question of capital interest to be discussed in connection with the redaction of the Siddhānta, and that is the existence or non-existence of the *dr̥ṣṭvāda* (āṅga .12) at that time. Undeniable facts are that āṅga 4 and the Nandī give a detailed table of contents for the twelfth āṅga, in which the 14 *pūrva*'s were included as the third great subdivision², that the āṅga's frequently speak of the *duvālasaṃgaṇaṇipidagāṃ*, *pūrva*'s or *pūrvasrūta* and also assert that the 12 *upāṅga*'s, some of which are undoubtedly late, are certainly modelled upon the 12 existing āṅga's; and finally that the old Commentaries supply some quotations from the *pūrva*'s which may really have existed during their time. On the other hand we have the express statement of different authorities³ that

¹ Cp. Weber Ind. Stud. XVII, 2 f.

² Or, according to Hemacandra (Weber Ind. Stud. XVI, 347) as the fourth, and in fact the last section, the fifth being only a *cūlikā* 'protuberance' or 'supplement'.

³ Cp. Weber Ind. Stud. XVI, 212 ff., 348.

there existed at the time of Devarddhi only one *pūrvā*, or that the whole of the *dṛṣṭivāda* was lost (*vyavacchinna*) at the date 1000 after Vira. The question is, how these totally inconsistent facts can be brought into connection with each other, and I must confess that I have little hope that it will ever be possible wholly to account for these discrepancies in the tradition, unless some part or the whole of the *dṛṣṭivāda* should really be recovered, which seems to me to be not wholly incredible.

However, we must start from the fact that at present the whole text is absolutely lost, including the *pūrvā*'s and four (or three) other sections. The Jains themselves, strange as it seems, give no convincing reason for the loss of what may be regarded as the oldest and most venerable part of their sacred lore, and various explanations of this startling fact have been attempted by the most eminent Jain scholars in Europe. Weber, who returned many times in the treatises so often cited here to this very important question, apparently thought the reason to be that the *dṛṣṭivāda* was not in complete agreement with the tenets of the orthodox doctrine, as representing a stage of the Jain creed much previous to that of the time of the redaction. In fact, we know that the *dṛṣṭivāda* accounted not only for the Jain doctrine, but also for that of the Ājīvika's, i. e. the followers of Gosāla Maṇikhaliputta, the rival of Mahāvīra, and of the *Terāsiya* (= *Trāṇāsika*), the followers of Chaluya Rohagutta¹, from whom the Vāśeṣika-philosophers are said by the Jains to draw their origin². Now Chaluya Rohagutta was the leader of the sixth schism in the Jain community³, said to have occurred in 544 A. V. (= 17 or 77 B. C.), and it is expressly stated in some accounts of this heresy that Chaluya was the author of the Vāśeṣika-sūtra's, generally known as Kaṇāda or Kanabhakṣa. Now the Vāśeṣika-system certainly did not exist in the time of Kāuṭilya (300 B. C.)⁴, and the present sūtra's are stated by Jacobi JAOS XXXI, 1 ff. to have

¹ Traditionally rendered by *Ṣaḍulūka Rohagupta*, *Ṣaḍulūka* apparently contains a punning allusion to the *Ānūlūka* or *Vāśeṣikadarśana*. But *Chaluya* is scarcely identical with *Ṣaḍulūka*; however we find *Chāulū* in Ind. Stud. XVII, 121.

² Cp. Kalpas. ed. Jacobi p. 119, Leumann Ind. Stud. XVII, 121.

³ Cp. Leumann Ind. Stud. XVII, 116 ff.

⁴ Jacobi SBPrAW. 1911, p. 732 ff.

been compiled in the period between 200 and 450 A. D., as they are apparently directed against the doctrines of the Śūnyavāda, though neglecting the Vijñānavāda. Recently, however, N. Péri BEFEO XI, 339 ff. has proved that Vasubandhu, the younger brother of Asaṅga, the first *vijñānavādin*, probably lived as early as about 350 B. C., and consequently we must say that the Vāiśeṣika-sūtra's were compiled before that date. This work, however, can apparently have nothing to do with Chaluya Rohagutta, who, according to the tradition related above, must have flourished in the first century B. C. But it is evidently absurd to think that the *dṛṣṭi-vāda*, or rather the *pūrva's*, i. e. the oldest section of the sacred lore, should have contained anything concerning a doctrine which arose at least five centuries after the death of Mahāvīra. And, moreover, Chaluya's date is by no means quite certain, as the *sthavirāvali* of the Kalpasūtra says¹ that Chaluya Rohagutta of the Kāuśika gotra was a disciple of Mahāgiri, who succeeded Sthūlabhadra as pontiff of the Śvetāmbaras in 219 A. V. (= 308 or 248 B. C. — the latter date alone seems possible), and died 30 years later. Accordingly Chaluya must have lived shortly after the time of Aśoka, but there is nevertheless not much more probability of his tenets having been incorporated in the *pūrva's*. Chaluya is said to have been the founder of the Trārasika *sākhā*; but I feel convinced that we must fall back upon the explanation offered by the great commentators Śilāṅka (on Sūtrakṛita I, 1, 3, 12)² and Abhayadeva³, according to whom the Terāsiya's were originally identical with the Ājīvika's, the followers of Gosāla. Some connection, however, between these philosophers, i. e. Chaluya Rohagutta on the one side and the Vāiśeṣika's on the other, is too frequently mentioned by the Jains to be wholly fanciful, and there probably was such a connection though I cannot here try to make out to what extent the statement is supported by other evidence. Concerning the relations between the Jains and Vāiśeṣikas cp Jacobi SBE XLV, p. xxxv ff.

From this digression I return to the argument of Weber quoted above. It seems at first to be fairly convincing, but I am inclined to think that it rests on somewhat uncertain premises. For on the one side we have the statement of the passages in aṅga

¹ Cp SBE, XXII, 290

² SBE XLV, 245

³ Quoted by Weber Ind. Stud. XV, 351

4 and the Nandī, according to which the *pūrva's* (or the *dṛṣṭivāda*) explained the doctrine of the Ājīvika's in connection with that of the Jains themselves, and on the other, the Bhagavatī tells us that Gosāla took his tenets from a certain portion of the *pūrva's*. These statements ought certainly to be considered in connection with each other, and if that is done they make it extremely doubtful whether the *dṛṣṭivāda* did really contain an exposition of heretical doctrines, and rather prompt the query whether the heresy did not start from some passages in the already existing sacred lore, which had been wrongly or at least differently interpreted, just in the same way as has been alleged concerning the second schism¹. For we learn from the old accounts that Tisagutta, the author of this schism, based his erroneous opinions upon the false interpretation of a passage in the *ñyappavāyapuvva* (p vii), and Gosāla may have started in just the same way from certain tenets in the old canon. This is indeed much more probable, as he is actually said to have taken his doctrine from the *pūrva's*. We ought also to remember both that the Jain religion is certainly older than Mahāvīra, his reputed predecessor Pārśva having almost certainly existed as a real person, and that, consequently, the main points of the original doctrine may have been codified long before Mahāvīra. From these considerations we may perhaps draw the conclusion that the *dṛṣṭivāda* did not actually contain the tenets of the Ājīvika's, which would really be somewhat surprising, but that on the contrary the heretics took their doctrine from this oldest part of the canon. From this point of view I willingly agree with Jacobi that Weber's assumption concerning the *dṛṣṭivāda*, that it is not wholly orthodox, is not very convincing nor even probable.

Again, Jacobi himself² thinks it more credible that the reason why the *dṛṣṭivāda* became obsolete was that it consisted merely of discussions (*pravāda*) between Mahāvīra and his opponents, and that these would have gradually lost their interest and at last become wholly unintelligible to the Jains themselves. But even this explanation does not seem quite probable. Jacobi assumes that the title *pravāda* "added to the name of each *pūrva*" implies that they really contained merely discussions between Mahāvīra

¹ Leumann Ind. Stud. XVII, 107 ff.

² SBE XXII, p. xlv ff

and upholders of other doctrines. But it is only the *pūrva's* 3—10, consequently eight out of fourteen, that are called *pravāda's*, and, as far as I know, there is nothing, except the statements regarding the Ājīvika's (and Terāsiya's) quoted above, that could imply the conclusion that they merely consisted of discussions. Moreover, there are in the Buddhist scriptures quite a number of passages where Buddha refutes the doctrines of his opponents, and these must equally have been uninteresting to his followers—later, and certainly to a greater degree, for the Buddhist doctrine has undergone alterations and innovations much more important than has that of the Jains, and still these scriptures are preserved intact. Now I think that the Hindus have always taken great delight in these *pravāda's* and in the quotations of different doctrines and opinions, which is clearly proved by their philosophical sūtra's and commentaries, and in more remote times by the Brāhmaṇa's and Upaniṣad's¹. And I do not quite realize why the Jains should have differed so widely from the common standard of the Hindus on this point.

Finally Leumann, Actes du VI^e Congrès des Orient III 2, 558 ff., propounds a totally different view as regards the loss of the *dr̥ṣṭvāda*. Starting from undeniable coincidences between a tantric text and the table of contents drawn up for the *dr̥ṣṭvāda* in aṅga 4 and the Nandī, he concludes that this book must have contained a great number of texts concerning tantric rites, sorcery, astrology &c., and that this would be the real reason for its becoming obsolete. But even if it is admitted that the *dr̥ṣṭvāda* really contained in its first part some sort of tantric text, the same does not hold good as regards the *pūrva's*, for these constituted the third part of it, or, more correctly speaking, originally the last, as the aṅga's are many times referred to as ending with the (loka)bindu-sūtra, the 14th *pūrva*. And the *pūrva's* could not certainly be considered as containing *tantra*, although sorcery and magic rites have always been popular with the Jains. Consequently Leumann's explanation is to me by no means convincing.

All these explanations seem to me to have one fault in common, viz. that of suggesting that the *dr̥ṣṭvāda* (or the *pūrva's*, which is

¹ Works like the Kāutiliya also contain a great number of quotations and refutations of different opinions, cp. Jacobi SBPrAW. 1911, p. 958 ff.

much the same thing) had been wilfully rejected by the Svetāmbaras themselves. For there are certainly many instances of canonical scriptures having been altogether lost, but I am at a loss to discover any sacred text containing the main doctrines of the religion to which it belongs that has been simply abandoned by the religious community itself. Besides, against all such suggestions stand the statements of the Jains themselves; for they clearly tell us that the *pūrvā's* only became obsolete gradually, so that the loss was not complete until a thousand years after the death of Mahāvīra, i.e. just at the time of the final redaction of the canon. The objection may be raised that this statement is not very reliable, as such legendary records often contain only a very scanty amount of truth. But although the narrative of an exact number of *pūrvā's* surviving at certain periods seems rather suspicious, I venture to think that the statement as a whole ought not to be totally disregarded.

The *dharmānu* belonged to the nineteenth year in the study of the sacred texts¹, and this is in reality the last year, as the twentieth seems to have been occupied with a sort of repetitional recitation of the whole of the sacred lore. This implies undoubtedly that the text was thought to be extremely difficult, and, if we consider that it contained the very oldest books of the canon, we may well conclude that it presented almost insuperable difficulties both of language and of style. We need only think of the Ācārāṅga, probably one of the oldest, if not the very oldest, of the existing scriptures, to see how immensely the difficulties increase the older the text is. And the first *aṅga* certainly belongs to a later set of scriptures than the *pūrvā's*. Moreover, though we hear a great deal about old commentaries (*anuyukti's* and *vāṇī's*) on the sacred texts, some of which are unanimously ascribed to Bhadrabāhu himself (about 300 B.C.), we never hear, as far as I know, of any commentary upon the *dharmānu*. It seems probable from this that the text was only recited and taught by some few very prominent teachers, and that no fixed tradition of interpretation ever grew up around it, as had been the case with nearly all the other canonical works. If this was really so, it is perhaps not so very strange, considering too that the *pūrvā's* were certainly a rather extensive

¹ Weber Ind. Stud. XVI, 223 ff.

mass of scriptures, that parts of them should have gradually become obsolete. Moreover, we know that the reason why Devarddhi caused the Council of Valabhī to be convoked was that the sacred lore had sunk into a state of decay and was threatened with the fate of becoming totally obsolete. If now we have certain reasons for believing that just one special part of the canon, viz. the *ḍṛṣṭivāda*, was in a higher degree than the others exposed to destruction, it may perhaps not be quite unreasonable to suggest that, when the rest of the sacred scriptures had already begun to fall into oblivion, this was much more the case with the twelfth āṅga, and that in the time of Devarddhi it was beyond recovery. I do not propose to discuss this hypothesis further here, I have only put it forward on account of its possibly affording an explanation of the strange mutilation of the canon, that is more in harmony with the Jain tradition itself than the suggestions mentioned above.

As regards the Jain literature subsequent to the Council of Valabhī, nothing need be said here, for there is no positive evidence that any canonical text belongs to a time later than about 1000 A. V. After that period — i. e. after the beginning of the 6th century A. D. — a huge mass of commentaries, represented by the successive stages of *ṇyuktī*, *cūṇi*, *ṭikā* and *ḍipikā*, came into existence, and it would not be possible or even of any value to treat of those writings here. But, as it seems to be rather a prevalent opinion that the work of the commentators only began after the final redaction of the canon¹ had taken place, I shall here only emphasize the unanimous tradition amongst the Jains that Bhadrabāhu himself was the author of *ṇyuktī*'s to not less than ten different canonical works, and that other pontiffs and patriarchs belonging to the centuries before our era had also written commentaries on the sacred scriptures. Very much weight ought not probably to be attached to these statements, and, as regards the authorship of Bhadrabāhu, several of these *ṇyuktī*'s were evidently not written by him, as they themselves mention him amongst the former saints of the Jain church. But I feel strongly inclined to believe that the tradition of the commentaries is much older than the Council of Valabhī, and that the statements concerning Bhadrabāhu imply at least that the oldest body of interpretations of the sacred scrip-

¹ Cp. e. g. Pullé *Studi italiani di filologia indo-iranica* I, 1 ff.

tures commenced from the times of the first Council — that of Pāṭaliputra — when the canon was settled for the first time. Probably also the sacred scriptures were interpreted in different ways in the different *gaṇa*'s and *sākhā*'s of the Śvetāmbara community; and the existence at an early date of some of these sections of the church is put beyond doubt by the coincidence between the *sthavirāvalī* of the Kalpasūtra and the votive inscriptions excavated at Mathurā¹. That the existing Jain commentaries are as a whole good and trustworthy is a further proof of the great age of the tradition which is represented by them.

The above considerations have throughout been made on the basis of the assumption that the Jain canon even in its present shape represents for the most part a very old set of writings, the largest, or at least the most important part of which goes back to the times of the Council of Pāṭaliputra, the age of Bhadrabāhu and Sthūlabhadra. But this has not always been the opinion of European scholars; and I do not venture to suggest that this theory is even now generally accepted. Professor Jacobi² was the first who furnished decisive evidence for the great age of the *aṅga*'s, and I cannot see the remotest reason for doubting the force of his considerations. The total absence in the most important parts of the canon of any ideas belonging to Greek astronomy — and only a total lack of knowledge concerning the simplest notions of Western science could tolerate the upholding of the Jain astronomy in the whole of its absurdity — supplies a decisive proof of the suggestion that the texts must have remained almost unaltered since the very first centuries of our era. For Greek astronomy was probably introduced into India at latest in the 3rd or the 4th century A. D. This affords a terminus ante quem and shows that the Council of Valabhī was certainly responsible for only very slight alterations and additions to the old texts. Moreover, the metrical parts of the Jain canon suggested to such an acute observer and such an expert on Hindu metrics as Jacobi a terminus a quo; for, as a general rule, all the metres used by the Jains in their canonical scriptures, whether *vāṭaliya*, *tristubh* or *āryā*, show types that are clearly more developed than those of the Pāli canon, and at the same time distinctly older than those of the Lalita Vistara and other

¹ Cp. Bühler in the WZKM I—V and X.

² SBE XXII, p. xxxix ff.

Northern Buddhist texts Supported by this very powerful evidence, Jacobi concluded that the most important and oldest portions of the Siddhānta must have been fixed during a period lying between the settling of the Tripitaka and the first centuries of our era, say roughly between 300 B C and 200 A D; and I for my part consider this conclusion quite justified. I should only wish to add here that the knowledge afforded us by the Mathurā inscriptions concerning the already very highly developed stage attained by the Śvetāmbara community in the first century A D, as well as the unanimous tradition — however inaccurate it may be in detail — concerning the great number of non-canonical writings belonging to the time of Bhadrabāhu, may perhaps permit us to place the lower terminus some centuries further back, i e at least to the commencement of our era.

Occasional mention of non-Indian races, Brahminical literature, the seven schisms (the latest 584 A V) &c. were not regarded by Jacobi as affording first-hand evidence for the date of the canonical scriptures, and in this he was certainly right, in so far as such short passages scattered over a vast literature may very well have been introduced by interpolators, or even during the final redaction. That the Hindus are very fond of enumerations of different kinds is well known, being attested even by the Buddhist scriptures. But as these passages have been dealt with by Weber¹, who on the strength of them arrived at a very different result to mine as regards the age of the canon (2nd—5th century A D, or even later), I shall here say some few words concerning them, for according to my opinion they do not prove what Weber considered they did, but rather the contrary.

Several canonical works have preserved a list of female slaves belonging to different non-Indian or Indian, but non-Aryan races². These lists are apparently of two different sorts, one shorter and older, giving the names of about 20 races, and occurring in aṅga 5—6, upāṅga 1, 2, 6, 8 and cheda 4, and a longer one, containing 50—60 names occurring in aṅga 10 and upāṅga 4, and it may as well be remarked at once that the tenth aṅga is apparently in its present shape a very late composition, as the

¹ Ind. Stud. XVI, 236 ff.

² Cp. Weber Ind. Stud. XVI, 302, 313, 332, 380, 387, 397, 412, 422, 476.

text does not at all correspond to the description in *aṅga* 3. 10¹, and that *upāṅga* 4 is expressly stated to be the work of Ārya Śyāma, a patriarch who is certainly identical with that Kālakācārya whom the tradition places in the time of Gardabhila, the father of Vikramāditya² Now, the first of these two lists mentions, besides the Indian races of *Cilātiga* (= *Kirāta*), *Damila*, *Sonhala*, *Palinda*, the foreign races *Jonija* (= *Yavana*, cp *Yona* in the Asoka-inscr.), *Palhaviṇa* (= *Pahlava*), *Paśasa*, and also some others of less importance, e g the *Muruṇḍa* or *Maruṇḍa* (cp *Mapoṇḍai* in Ptolemy) and *Bahala* (probably = *Balhi*, *Bāhlika* 'Balkh') As for the *Arava*, they were looked upon by Weber as identical to the Arabs, but this is contested by Jacobi³ However, this is of slight importance, for the classical authors tell us of a very early import to Bharoḥ of slave girls from Western Asia and the Persian Gulf, and we must remember that the Jains had their strongholds even at a very early date principally in the west of India⁴ What is obvious, when we compare this list with the second one, is the entire absence of the Śaka's; for the second list, which bears undeniable traces of a much later time, begins with the *Śaka* and *Yavana*, thus giving evidence of the overwhelming importance of these races at the time when it was composed We ought to remember at this point that an invasion of Śaka's into Northern and Western India is said to have been occasioned by the famous Kālakācārya (about 60 B C), in order to overthrow the dominion of Gardabhila, and that the Jains certainly lived for a long time under the sway of Śaka kings This list moreover mentions the *Ura*'s, who occur already in Kautiliya p 81⁵, and further the *Hūṇa*'s and *Romaga*'s Amongst Indian races the *Andhra*'s and *Mahānāṣṭra*'s are worthy of notice I do not hesitate to believe that this enumeration actually dates from the time shortly before or after the commencement of our era, and I reiterate my statement concerning Śyāma's (= Kālakācārya) authorship of the fourth *upāṅga* That there is anything, however,

¹ Ind. Stud XVI, 326 ff

² Jacobi ZDMG. 34, 251 ff Gardabhila reigned, according to the Jain tradition, between 74—61 B C.

³ SBE XXII, p xxxix n 1

⁴ Probably already in or shortly after the times of Aśoka (about 274—233 B. C.)

⁵ Jacobi SBPrAW 1911, p 961.

in these lists that would compel us to assign them to the late date put down by Weber, I for my part cannot discover.

The seven schisms are mentioned already in aṅga 3¹, and of these the last is said to have occurred in 584 A V, i e. 57 or 117 A D But as regards such a series of events having occurred within the church itself, we must certainly admit that the enumeration of them may easily have been interpolated or at least completed by the redactors to whom these ecclesiastical matters were, of course, of the utmost importance I think we should do better not to attach too much chronological value to these passages

As regards Brahminical literature, we have also two different lists, one older and shorter, occurring in aṅga 5, upāṅga 1, 10 and cheda 4², and another later and more detailed in the Nandī and the Anuyogadvāra³ The first list speaks of the four vedas with the *itihāsa* as fifth and the *nigraṇṭhu* as sixth, and further of the vedic aṅga's⁴ and upaṅga's and the *śaṣṭitantra*. The mention of the last seems to imply a late date for this list, which gives otherwise only the name of vedic works; for the book now known as *śaṣṭitantra* is undoubtedly the composition of Vārṣaganya⁵, who is said to have been a contemporary of Vasubandhu and consequently flourished about 350 A D But it is quite possible that *śaṣṭitantra* is here only a name for the Sāṅkhya system of philosophy, which is one of the very oldest amongst the Hindu philosophical schools, being mentioned already by Kāuṭilya⁶ The Sāṅkhya's also stand at the beginning of an enumeration of Brahminical ascetics (*parivrājaka*) in Aupapātika § 76⁷, which runs as follows: *śaṅkhā jogī kāvīlū bhuvvā haṁsā paramahaṁsā bahuvudagā kuluvvayā Kaṇhaparivvayā*, hence presenting a very considerable appearance of antiquity. I do not think that the mention of the *śaṣṭitantra* among the names of vedic works in this list has any chronological importance, it merely points to

¹ Weber Ind Stud XVI, 275

² Ind Stud XVI, 304, 379, 423, 474

³ Ind. Stud. XVII, 9, 28 f

⁴ *śikṣa, kalpa, vyākaraṇa, nīruka, chandas* and *jyotiṣa*.

⁵ Luxen Yoga p. 14 f; Charpentier ZDMG 65, 845

⁶ Arthaśāstra p. 6; cp Jacobi SBPrAW 1911, p. 732 ff.

⁷ Cp Weber Ind Stud. XVI, 379

the predominant rôle played by the Sāṅkhya system at the time of its origin.

As to the second list, that of the Nandī (and Anuyogadvāra), it presents several interesting points, but is unfortunately very obscure. It runs as follows¹. *Bhūrahamaṃ Rāmāyaṇaṃ Bhīmāsrukkhaṃ Koṭillayaṃ (Ghoḍa(ya)mūhaṃ) saga(ḍa)bhaddiyo kappāsīyaṃ nāgasuhumaṃ kaṇḡasattarī (vestiyaṃ) vasesiṇyaṃ vuddhavaṇaṃ (Kūvil(iy)āṇa)² loṇiyataṃ saṭṭhantaṃ Mādharaṃ purāṇaṃ vāgarāṇaṃ Bhāgavayaṃ Pūyaṇḡalī Pussadevayaṃ lehaṃ gaṇḡiyaṃ saṇḡaruyaṃ nūḍagāī aharā bāvattarī kalāo cattarī iya veyī saṇḡovamgū*. If we eliminate the words after *aharā*, which are certainly a later addition, the list gives several names that are easily understood, but also several which I totally fail to make out; and unfortunately the commentaries afford us no help for the interpretation. The epic literature, Bhārata, Rāmāyaṇa and Purāṇa, is correctly represented³; amongst philosophical systems the Vāśeṇika, Sāṅkhya and Lokāyata are mentioned, of which the first is decidedly the most modern, the two other being mentioned in Kautiliya, p. 6. What *Pūtaṇḡalī(ya)* means is doubtful; it may refer to the Mahābhāṣya — *vyākaraṇa*, however, is specially mentioned — or rather to the Yoga-sūtra's, which are certainly a late work⁴. As to *Bhāgavata* it can scarcely refer to the Purāṇa, unless it be a late interpolation; it may more probably mean a sūtra or some other work belonging to the worship of Bhagavant. As to the three names *Bhīmāsrukkha*, *Mādhara* and *Pussadevaya*, I am totally at a loss to make anything out of them, and the same is unfortunately the case with at least five of the other titles mentioned here, viz. *saga(ḍa)bhaddiyo*, *kappāsīya*, *nāgasuhuma*, *kaṇḡasattarī* and *vuddhavaṇa*. In Sanskrit they would undoubtedly run *śakata-bhadrakāh*, *kārpāsika*, *nāgasūkṣma* (?), *kanakasaptatī* and *vuddhavaṇa*. But this does not help us much, and it is as a mere guess I venture to suggest that *nāgasuhuma* may be a corrupt form —

¹ Text quoted by Weber Ind. Stud. XVII, 9 (cp. Bhagavatī 2, 248 n.).

² Here follows in the ed. of the Nandī *tesiyaṃ*, which seems to be wanting in the Mss.

³ Cheda 4 gives correctly the number of Purāṇas as 18, v. Weber Ind. Stud. XVI, 476.

⁴ Cp. Jacobi JAOS XXXI, 1 ff.

of what I do not exactly know — and refer to the *hastyaśāstra*¹ (probably in that case the *Pālakāpya*), a prominent section of Hindu learning, and that the *kanakasaplata* may be some unknown treatise about gold and precious metals and stones, a topic profusely dwelt upon by Kāutilya in the *Arthasāstra* II, 13 sq. Finally, the *Koḍḍalla* is, of course, the Kāutiliya (*Arthasāstra*), and as to the *Ghoḍa(ya)muha* it certainly presents the most interesting point of the whole list, for there is not the remotest doubt that it denotes Ghoṭakamukha, a predecessor of Vātsyāyana, who tells us that he had written a treatise on the *kaṇyāpiṇḍāna*, a part of the *Kāmasāstra*², moreover, as he is also mentioned by Kāutilya³, he must belong to at least the 4th century B.C. Afterwards there is mention made of the *veśiṇi* = *veśika*, which certainly means the part of the *Kāmasāstra* concerning courtezans, a section first treated of, according to Vātsyāyana, by Dattaka of Pāṭaliputra. As now Vātsyāyana's work very soon became the authoritative treatise on all matters belonging to the *Kāmasūtra*, and was probably written as early as in the first century of our era, we may undoubtedly infer that this list of Brahminical books was — at least in its original shape — composed before the time when Vātsyāyana collected the separate works on *Kāma* and treated the whole discipline in one work⁴. And this means, consequently, that it must probably be earlier than the commencement of our era, or at least nearly coincident with it.

On the basis of what has briefly been set forth here I cannot find in any of these passages anything implying a specially late date for the *Siddhānta* even in its present shape.

There are certainly many other passages scattered through the whole of the canon which might lead an acute observer to draw further conclusions concerning the chronology⁵. But I cannot here enter

¹ There is a *hastisūtra* in the MBh., which might possibly give *nāgasūtra* or *śūtra*, but this is very uncertain.

² *Kāmasūtra* p. 5 ed. Durgaprasāda.

³ *Arthasāstra* p. 251; cp. Jacobi SBPrAW 1911, pp. 959 f., 963.

⁴ As to Bābhravya Pañcāli, who, according to Vātsyāyana, had written a complete work on *Kāmasūtra*, he was not probably well known, as he is not very frequently mentioned.

⁵ Thus, for instance, we read in the KS (*cheda* 5), ed. Schubring, I, 51 *kuppari nigganthāna va nigganthāna va paratthimeneṇaṃ jāva Aṅga-Magadhā etthae, dakkhineṇaṃ jāva Kosambīo etthae, paccaṭṭhimeṇaṃ jāva Thūṇāvisayāo etthae, uttareṇaṃ jāva Kuṇḍā-visayāo etthae* 'the monks or nuns may wander towards the East as far as Aṅga-Magadha, towards

upon further investigations of this kind, and I shall only mention one single instance that has a certain interest for the question of the date. In the second upāṅga, the Rāyapaseṇajja, the interesting relations of which to the Pāyāsisutta of the Dīgha Nikāya were detected and dealt with by Professor Leumann¹, it is stated in a certain passage² that any Brahmans who have committed certain crimes should be stigmatized, i. e. the image of a dog (*ṣuṇakha*) or a *kuṇḍiya* should be branded upon their foreheads. This coincides with Kāuṭilya p. 220, who prescribes that four marks should be used for theft a dog (*śvan*), for incest (*yurutaḥpa*) a pudendum muliebri (*bhaga*), for manslaughter a headless trunk (*kabandha*), and for consuming intoxicating liquor a *madyadhva*³. But this rule does not occur in Manu and the later law-books⁴, where corporal punishments on Brahmans are not permissible⁵. This usage had consequently become obsolete after the times of Kāuṭilya, and the conclusion is that the Jain text where it occurs must be nearer to the time of Kāuṭilya than to that of the later *dharmaśāstra*'s.

To sum up the evidence discussed, I wholly agree with Jacobi as regards the age of the Jain scriptures. Although they were perhaps handed down for a long time orally, and were only at a late period put into a written form — circumstances no doubt accounting for slight innovations and misunderstandings occurring in them — and although the whole bulk of the present canon certainly does not belong to the same period, several works being of a later date, I do not doubt that the principal sacred scriptures represent even in their present shape the actual canon fixed at the council of Pāṭaliputra. The time of their origin would be the south as far as Kosambī, towards the west as far as Thūpā (cp Mahāvagga V, 13, 12, Jāt vol. VI, pp. 62, 65), towards the north as far as Kunālā'. This precept apparently goes back to a time when Jainism only existed in a very limited part of India, i. e. before the time of Samprati, the grandson of Aśoka, who is supposed to have disseminated it throughout India.

¹ Actes du VI^e Congrès des Orient III. 2, 467 ff

² Leumann l c p 519

³ As *kabandha* means 'a big jar, pot' as well as 'a headless trunk', and as *kuṇḍiya* generally means 'a pot, jar', I suppose that it may also have the second meaning of *kabandha* i. e. 'a headless trunk'

⁴ With the exception of Viṣṇu V, 2—8 (Jolly ZDMG. 67, 85)

⁵ As regards corporal punishments inflicted on Brahmans cp DN. III: 1, 26—27 (O. Franke Dīghanikāya p. 97).

certainly be covered by a period extending from 300 B. C. to the beginning of our era

II.

The *Uttarādhyayana* (AMg *Uttarajjhayana*) or 'sūtra' is the first *mūlasūtra*, and consequently the forty-first work of the Siddhānta, according to the list adopted by Buhler and Jacobi¹. The expression *mūlasūtra* is somewhat doubtful in meaning, and Weber, Ind. Stud. XVII 41, points out that it does not occur in the canon itself, but only in the Āvaśyaka Nirukti XI, 61, where a *mūlasūtragāthā* seems to be opposed to a *gāthā* derived from the Nirukti². Now *mūla* certainly may mean 'original text', for we find Somadeva in his Kathās 1, 10 calling the poem from which he abridged his composition a *mūla*, when he says

yathā mūlaṃ tathāivādan na manāg apy atikramah |³,

and in the Buddhist work Mahāvvyutpatti 245, 1265 *mūlagāthā* seems to mean 'original text', i. e. the words of Buddha himself⁴. Consequently there can be no doubt whatsoever that the Jains too may have used *mūla* in the sense of 'original text', and perhaps not so much in opposition to the later abridgments and commentaries as merely to denote the actual words of Mahāvīra himself. It may further be noted that the term *sūtra* is in reality very inappropriate to the sort of compositions included in the Siddhānta, inasmuch as we usually understand by *sūtra's* the very short and concise compendiums of ritual, grammar, philosophy and other sciences. But *sūtra* has apparently another sense amongst the Jains and Buddhists, and there is little doubt that it was their purpose in adopting this name rather to contest the claims of their Brahminical opponents to be solely in possession of real canonical works⁵ than to imitate the style and modes of expression of the Brahminical *sūtra*-literature.

¹ Above p. 1 sq.

² The usage of the commentaries, however, seems to be to call the verses of the original text simply *sūtra*, and the verses derived from the Nirukti *gāthā*.

³ Cp. Speyer Studies about the Kathās. p. 9

⁴ Cp. Burnouf Introduction, pp. 36, 43, 51.

⁵ Cp. the name *aṅga* and the four *veda's* of the Digambaras, as well as the sagacious remark of Jacobi SBPrAW. 1912, p. 843 n. 1.

If, consequently, *mūlasūtra* may be understood in this way, the same remark, of course, applies to the term *sūtra* affixed to the title of our work, *Uttarādhyayana*. But even this name is subject to some doubt as to its true meaning. The commentary of the Nandī¹ says *etāny adhyayanāni nigamanam sarveṣāṃ adhyayanānāṃ | pradhānatve 'pi rūḍhyamāṇy evottarādhyayanakāṇḍayā-
catreṇa prasiddhāni*, and consequently implies that *uttara* is to be taken here to mean simply 'best, most excellent'². But this may rightly be at once called in question for the reason that *uttara* seldom, if ever, occurs in this sense in titles of books. On the other hand *Uttara-khaṇḍa* (Rām VII), *Uttarakhaṇḍa* (last books of the Padma- and Śiva-Purāṇa's), *Uttaragāṇṭha*³, *Uttaratāntra*, *Uttaratāpaniṣya*, *Uttara-cullī* (Kathop) &c., are more or less well-known titles of parts of works where *uttara* always means 'later, last'. Consequently, the most probable conclusion would certainly be that *Uttarādhyayana* means 'the last chapters'⁴. Here the tradition of the Jains themselves — mentioned already by Weber Ind Stud XVII, 43 — may help us to explain the real sense of this title: for the *Jīva-cūṭi* of the KS § 147 tells us that Mahāvīra died after having recited during his last *paṇṇāsa* 'the fifty-five chapters concerning the result of bad actions' (*panapannam aṇḍhayanāṃ pāvaphalav-
iṅgāni*) and 'the thirty-six unasked questions' (*chattisam . . apu-
tṭharāṅganāṃ*). The last ones are stated by the scholiast (Kalpalatā, Jacobi KS p 114) to be identical with the *Uttarādhyayana*, and I think this may be fairly correct, as there seems to be no other book in the canon to which the thirty-six chapters and the title 'the unasked questions' might be applied. As to this title, I have seen no explanation of it, but I conceive that it is to be understood in the following way: it is well known that quite a number of the scriptures belonging to the canon begin with questions, said to be put by Jambu to Sudharman (cp. e g *aṅga* V ff.), such texts may well have been entitled *puṭṭha-vāgaranāṃ* (= *puṭṭha-vyākaraṇāṇi*), but there is no trace of anything like that

¹ Cp. Weber Ind. Stud. XVII, 13 n. 4.

² The commentators on Uttar. XXXVI, 267 are of the same opinion.

³ Cp. Colebrooke Misc. Ess. I, 308 and BR. s. v.

⁴ This seems also to be the opinion of Jacobi SBE. XLV, p. 232 n. 1.

in our text¹. Consequently, as it contains in every chapter an exposition of some question belonging to the doctrine or an old legend chosen to illustrate such topics, it may very well have been called an '(exposition of) unasked questions'

That the Uttarādhyāyana contains the words of Mahāvīra himself is certainly the conclusion to be drawn from the text itself, as we have several passages² where the Prophet of the Jain creed is expressly stated to be the author of certain parts of it; and the very last verse (XXVI, 267) runs thus:

*u pūkarā buddhe Nāgare parivṛte |
chattīsa uttarāyjhāe bhavasiddhīyasammāe ||*

i.e. 'the enlightened and liberated Jñātī(putra) has delivered the thirty-six lectures of the Uttarādhyāyana, which the pious approve of'³. There is, of course, nothing that could demonstrate the truth of these statements⁴, and we can scarcely be sure of having here — any more than in other canonical works — any single word spoken by the Prophet himself. However, we may easily subscribe to the opinion put forward by Weber Ind. Stud. XVII, 44 that some parts at least of our text make the impression of their being of a venerable age — one might almost say of belonging to the very oldest parts of the canon. But of these points I shall speak later on.

Before I go further, I must remark that some doubt also attaches to the term *śrībhāṣīyānam* (*śrībhāṣitāni*), which seems to denote a certain work of the canon not existing now — at least not with this title — but which in many canonical and other passages is referred to as identical to our text⁵. But as this work is said to have

¹ The second, sixteenth and twenty-ninth chapters — all of which begin in prose — contain some few introductory words supposed to be addressed by Sudharman to Jambu (*suyam me āśam tena bhagavayī evam-ākṣhāyāni* = *śrutam mayāyusmanas tena bhagavatī evam ākhyātam*). but there is no sort of question preceding them.

² E. g. the introductions of chapters II, XVI and XXIX (see the preceding note) or the remarks at the end of chapter VI.

³ SBE. XLV, p. 232.

⁴ At least one chapter of our text, viz. the eighth, is expressly stated not to contain the words of Mahāvīra, but those of Kapila. Even the Nirukti v. 4 says that the text contains *Jinabhāṣīyā* (= *Jinabhāṣitāni*) and *pratīyabuddhasamvāyā* (= *pratīyabuddhasamvādhā*).

⁵ Cp. Weber Ind. Stud. XVI passim.

contained either fifty or forty-four chapters, it certainly cannot be identical with the *Uttarādhyaṇa*, which can hardly have ever contained more than thirty-six chapters. The work in question is stated elsewhere to be the same text as the *devendrastava*'s 'the praises of the kings¹ of the gods'², and on the whole there seems to be no certain tradition concerning the *isibhāsiyāni*, which were probably obsolete already in the time of Haribhadra³. It seems to me that this question can scarcely be solved with the help only of the sources at present available, neither can it be of any special importance for the solution of questions concerning the origin of our text. Accordingly I take no further notice of it here.

The *Uttarādhyaṇa* consists of thirty-six chapters of widely differing length⁴, and is in its main part metrical. Only chapter XXIX, the introductions of chapters II and XVI and some few lines at the end of chapter VI are in prose, the metrical portion contains something like 1,643 verses⁵. To begin with the names of the chapters, they are enumerated in the following way in the *Niryukti* vv. 13—17⁶:

vinayasūyam ca purisaha-cauramgiṇṇam asankhayam eva |
akūmumaranam niyaṇṭhiṇṇam urubbham kavutiṇṇam ca || 13 ||
namipavvaṇṇa dumipattayam ca bahusuyapiṇṇam taheva hariesam |
cittasambhūya-usuyarūṇṇam sahhikkhūṇṇam samāhiṭṭhānam ca || 14 ||
piṇvasamanūṇṇam taha samjariṇṇam niyacariṇṇa-niyaṇṭhiṇṇam |
samuddapālūṇṇam sahanemūṇṇam kesigoyamūṇṇam ca || 15 ||
samūṇṇa jannariṇṇam samāyūri khalunka-mokkhagā |
appamādo tuvaṇṇaggo caranavihi-samāhiṭṭhānam ca || 16 ||
kammapagaṇi lesu bodhavve khalu anagūṇamagge ya |
jivāyivavibhatti chattiṇṇam uttarayṇṇaṇṇa || 17 ||

1 c 'the discipline' and the 'troubles', the 'four requisites', and

¹ Cp. Umāsvāti *Tattvārthas* IV, 6 (ZDMG. 60, 317 sq.).

² Cp. Weber Ind. Stud. XVII Index, s. v. *devendrastava*.

³ Cp. Weber Ind. Stud. XVII, 43.

⁴ The longest one is chapter XXXVI with 267 verses, the shortest chapter IV with 13 verses.

⁵ There are some spurious, or at least dubious, verses which have been included in the computation.

⁶ The text is from the Berlin MS. 706, fol. 402^a ff. (about which more will be found below).

also 'impurity'; 'death against one's will', the 'ascetic'¹, the 'parable of the ram' and the 'verses of Kapila' (13),

the '*pravrajyā* of Nami' and the 'leaf of the tree', the 'praise of the very learned' and even the '(story of) Hankeśa'; 'Citta and Sambhūta', 'Usuyāra', the 'true monk' and the 'conditions of perfect chastity' (14);

the 'bad ascetic', the 'story of Sañjaya', the 'life of Mṛgā-putra', the '(true) ascetic', the 'story of Samudrapāla', the 'story of Rathanemi' and the 'conversation between Keśi and Gāutama' (15);

'the '*Samiti*'s', the 'story of the sacrifice', the 'right behaviour', the 'bad bullock', the 'road to deliverance', the 'wakefulness', the 'road of penance', the 'mode of life' and the 'causes of carelessness'² (16);

the 'nature of *karman*', the '*leśyā*'s' and the very remarkable 'way of the houseless' and the 'enumeration of living and non-living beings' are the thirty-six 'last chapters' (17)

We shall now proceed to examine the content of the different chapters somewhat more closely, and in connection with this investigation to put forward some suggestions concerning their origin, so as to be able further on to deal with the origin and development of the whole text. As this is probably the first inquiry published concerning this topic, I need scarcely remark that my suggestions will no doubt often be found to be of very hypothetical value; they are consequently only set forth with the greatest reserve

The commentators always seek to make clear the general plan of arrangement followed through the whole work; when such and such a topic has been treated of in the first chapter, such and such a one that is in an indissoluble connection therewith must be treated of in the second and so on³. We can, however, scarcely share

¹ I. e. the 'false ascetic' (*khudḍāganiyañṭhiyyam*); chapter XX is the *mahāniyañṭhiyyam*.

² That *samāhiñṭhānam* is here simply a scribal error for *pamāyañṭhānam* is shown by the end of v. 25: *baññase pamāyañṭhānam* '(and) in the thirty-second the causes of carelessness'.

³ This is, as far as I understand, the opinion of the commentators concerning the whole of the Siddhānta, which, of course, represents to the Śvetāmbara the words of Mahāvīra himself, and must consequently be a logically arranged chain of expositions on the topics of the creed. But to modern eyes it is often difficult or impossible to

their view of the matter; for it is often quite apparent that one chapter does not stand in the slightest logical connection with the foregoing or the following one, and to anybody who has obtained even a superficial knowledge of our text, it must be absolutely clear that we have here matters collected from very different sources, and connected with each other only by being put inside the same frame. Jacobi SBE. XLV, p. xxxix ff. already pointed out the variety of matters treated in our work and the differences of the method and style in which these matters are dealt with, facts which must clearly exclude the thought of the *Uttarādhyaṇa* being the work of one single author.

But if there can scarcely be said to exist such a strict plan of arrangement as the commentators suggest, it is certainly possible to divide the different chapters from each other on quite other grounds, and to find in their arrangement at least the traces of a certain plan — though an unconscious one. For in the *Uttarādhyaṇa*, as well, as in other old Jain texts, we have lectures of very different content. According to the opinion of the old authorities summarized by Jacobi¹ the aim of our text is 'to instruct a young monk in his principal duties, to commend an ascetic life by precepts and examples, to warn him against the dangers in his spiritual career, and to give some theoretical information'. This intention is moreover clearly reflected in the contents of the different chapters, as I shall now try to make clear by a short investigation.

The last amongst the different aims of our text is 'to give some theoretical information'. The really old texts of the Jain canon — e. g. the *Ācārāṅga*, the *Sūtrakṛtāṅga* and our text — seldom give real theological or philosophical explanations in the style of the later — mostly prose — parts of the canon. But in the *Uttarādhyaṇa* there are several chapters which contain merely dogmatical questions, and which may consequently be said only to give theoretical information. These are the following:

- XXIV. *Samīo* (the *Samīti's*)
- XXVI. *Samāyūri* (correct behaviour)
- XXVIII. *Mokkhamaggagāi* (the road to final deliverance)

detect the connection of the different works or even of the parts or chapters in one single work.

¹ SBE. XLV, p. xxxix

- XXIX. *Samattaparakkame* (the exertion in righteousness),
also called *appamādo* (wakefulness)
XXX. *Tavamaggo* (the road of penance)
XXXI. *Caranavihi* (mode of life)
XXXIII. *Kammaṇṇapaṇṇā* (the nature of *karman*)
XXXIV. *Lesajjhayanam* (the lecture on the *leśyā's*)
XXXVI. *Jivāvivāṇibhaṭṭi* (the classification of living and non-living beings).

Moreover, the prose introductions to the second and sixteenth chapters are of a more dogmatic appearance than the following verses and are probably later additions¹. All these nine chapters — or rather ten, if we count in the prose part of chapter XVI — only treat pure matters of doctrine, and make use of such dogmatical terms as are also found in the later canonical works, and in treatises of theological and philosophical authors not belonging to the canon, such as for instance Umāsvāti's *Tattvārthasūtra*. Nevertheless, they do not in all points quite coincide with the later dogmatic works; I have pointed out in my commentary some passages where Umāsvāti certainly takes up a different position from that of our text. Nor is the exposition of doctrinal items always as strictly logical as in the later treatises — a state of things certainly to be expected in these old versified lectures.

It must certainly be quite obvious to any reader of our text that all the chapters dealing with purely theoretical matters — except the first part of chapter XVI — are to be found collected in the final part of the work, although they do not form a continuous series but are interrupted here and there by lectures of different content. But of these chapters really only one, viz. XXV 'The story of the sacrifice', is certainly a piece of ancient poetry, as it contains a few, but very remarkable parallels to that old Buddhist

¹ Concerning the second chapter this suggestion may certainly be quite correct, as the first verse apparently is meant to be the introduction of the chapter and has nothing to do with the foregoing prose passage. This may have been added at a later time only to give same sort of indication of the contents of the following verses. As for the sixteenth chapter, I am not quite sure of the correctness of my suggestion; it rather looks as if two independent pieces — one in prose and one in verse — dealing with the same subject, had been here put together.

text, the *Sutta Nipāta*, and moreover in its whole composition reminds us of chapter XII-XXVII 'The bad bullocks' is a short parable in old-fashioned style, and ascribed to Garga, probably a celebrity in the ancient Jain church; XXXII 'The causes of carelessness' is of a general religious content, but has been largely interspersed with a number of monotonous repetitions of a dogmatical tenor; and finally XXXV 'The houseless monk' deals in a very superficial way with the life of an ascetic, just in the same style as the chapters in the former part of our text. With the exception of these four lectures, the latter part of the *Uttarādhyayana*, from chapter XXIV to the end, consists of chapters of purely dogmatical content.

If we remember this fact, and moreover take into consideration that, although there occur in the other parts of our text certain terms belonging to the dogmatical language, these are always or nearly always of a less complicated character and certainly belong to the oldest set of dogmatical exposition — such as *ṣaṣṭi*, *gupti* &c — while we find in the purely theoretical lectures quite a number of those difficult and complicated topics that constitute the main part of the later scientific dogmatics, treated in a very learned language; and farther that, while in the parts of our work standing outside these nine lectures I have not been able to find any single reference to other canonical works or even to the existence of a Jain canon, there are within these theoretical lectures a number of passages referring to the canon and even to works belonging to it, which may be of a somewhat late date¹ — if, I say, we consider all these facts, we may perhaps feel prepared to draw the following conclusion:

¹ The passages in question are: XXIV, 3, which mentions the twelve *aṅga*s; XXVIII, 21, mentioning the *aṅga*'s and the *bāhira*'s (cp. SBE. XLV, p. 155 n 2), and 23 referring to the eleven *aṅga*'s, the *prakirṇa*'s and the *draṣṭivāda*; XXXI, 13 and 16, mentioning the sixteen lectures of *Sūtrakṛtāṅga* I and the twenty-three lectures of the whole of this work; XXXI, 14, which mentions the nineteen chapters of the first *śrutaskandha* of *aṅga* VI; XXXI, 17, referring to the twenty-six chapters of the *Daśāśrutaskandha*, *Brhatkalpa* and *Vyavahāra*; and finally XXXI, 18, which speaks of the twenty-eight lectures of the *Prakalpa*, i. e. the *Ācārāṅga*. The reference to the twelve *aṅga*'s or to the eleven *aṅga*'s and the *draṣṭivāda* are, of course, of no special importance, as this is common all through the canon; but as

The *Uttarādhyayana* is not the work of one single author, but is a collection of materials differing in age and derived from different sources. It was perhaps in its original contents more like the old Buddhist works, the *Dhammapada* and the *Sutta Nipāta*¹. At the beginning it probably did not contain

for the *prakīrṇa*'s it is more difficult to judge of their being mentioned here. One might possibly suggest that the *prakīrṇa*'s might mean the same texts that are elsewhere styled as *anañgapraviṣṭa*'s, but this is, of course, impossible here, as the *bāhira*'s, which are apparently identical with those texts, are mentioned two verses above. That the present set of *prakīrṇa*'s should be intended is also scarcely possible, as many of these texts most clearly belong to the very latest period of canonical scriptures. But Weber Ind. Stud. XVI, 427 ff. gives other lists of *prakīrṇa*'s from different sources, amongst which are included the *Nandī*, the *Anuyogadvārasūtra* and a number of other treatises not now belonging to the *prakīrṇa*'s, and it is perhaps possible that such scriptures of a certain age, the position of which in the canon is somewhat doubtful, may be meant here. The number of lectures in the *Sūtrakṛtāṅga* mentioned here coincides with the number known already to the author of aṅga 4, and likewise the first *śrutaskandha* of aṅga 6 seems always to have contained nineteen chapters. Reference to the three texts *Daśśrutaskandha*, *Brhatkalpa* and *Vyavahāra* taken as a unit is given by Weber Ind. Stud. XVI, 447, 449 from the *Āvaśyaka* nirukti XVI, 199, but not from any older texts of the canon. The mention of the twenty-eight lectures of the *Prakalpa* (Ācāra) in XXXI, 18 looks much older; for at present aṅga 1 has only twenty-four chapters, and although all the authorities assign to it one chapter more, viz. the *Mahāparinṇā* (Ācāra I, 7, cp. Weber Ind. Stud. XVI, 251 sq.; Jacobi SBE. XXII, p. XLIX sq.; Schubring Āyār. p. 49 sq.), this only gives twenty-five. The only possible solution of this problem is that at the time when the verse in question was composed the *Nisīka* (now the first *chedasūtra*) with its three parts: *ugghāiya*, *aṇugghāiya* and *ārovaṇā* (Āvaś nir. XVI, 114; Weber Ind. Stud. XVI, 255 n.) formed part of the first aṅga, as seems also to appear from aṅga 4 § 25 and other sources (cp. Weber Ind. Stud. XVI, 453 sq.). However, this is not necessarily a proof of the great age of our verse, as it is also possible that it only gives traditional matter, and moreover we do not know at what time the *nisīka* was really separated from the first aṅga. After all, it is the mention of canonical texts in this part of the *Uttarādhyayana* that makes the difference between it and the other chapters, not the texts that are referred to or the way in which they are mentioned.

¹ I shall deal further with this topic later on.

any matter of a purely dogmatical nature, but only lectures of a general religious content, together with some legends calculated to illustrate the excellency of ascetic life and the great power acquired by its followers¹. By and by, probably during a period of time when these old works began more frequently to become the objects of scientific interpretation according to the strict principles of dogmatics, philosophy and of scholarly teaching, there was felt a need of adding to them some expositions on doctrinal matters of a more scientific character. Consequently, our text was increased by, one might well say, a later part, consisting of these nine chapters dealing with purely theoretical matters and of apparently rather late date; they were perhaps not all added at the same time as they do not form an uninterrupted series, but were presumably collected from different sources and at various times. I do not venture to judge of the style and language of these chapters, as it is really difficult to form an opinion in such matters concerning this sort of literature — to call it poetry would scarcely be correct. However, it appears to me that the rather scanty supply of words outside the purely dogmatical language, the frequent recurrence of the same expressions, and the sometimes endless repetition of verses which differ from each other only by the alteration of one single word, and the often very bad metre &c, are points in favour of assuming a single authorship of all these dogmatical chapters. And, if we take into consideration the references to canonical works discussed above, which seem partly to point to a rather late period, we may perhaps suggest that these parts of our text were added at a time when the canon of the Śvetāmbara's had already gone through a long period of development. This suggestion is, however, to some degree invalidated by the facts that aṅga 4 § 36 enumerates the thirty-six chapters of our text with only slight deviations from the present state, and that the KS § 147 speaks of 'the thirty-six unasked questions' recited by Mahāvīra during his last *pajjūsan*. However,

¹ The examples from the old legends and mythology have always been used in India with great predilection in all sorts of religious, moral, philosophical &c. works, in order to illustrate the rules of faith and conduct given in them. Even a work preaching such secular wisdom as the Kāutilīya makes frequent use of this method, cp. Jacobi SBBAW. 1911, p. 968 ff.; Charpentier WZKM. XXVIII, 211 ff.

we do not know the age of either of these passages; so much only seems to be certain, that the enumerations of the āṅga's 3 and 4 must be of a later date than the oldest set of canonical scriptures to which some parts of our text do certainly belong. As for the KS, part of it has taken its materials from Āyār II, 15, a text which goes back only as far as the time of Mahāvīra's attaining the Jīnahood. To what degree the passage quoted here rests on really old tradition it is scarcely possible for us to decide, but it may well be of later date. After all, I do not feel so far convinced by these passages as to give up my suggestion that the Uttarādhyayana may originally have contained a smaller number of lectures, consisting exclusively of old religious and legendary poetry, and that the chapters dealing with purely dogmatical matters are the work of one single author, having been added at a time when the whole bulk of canonical literature already existed, although perhaps — or rather, certainly — not quite in its present shape.

I shall now proceed to take a short survey of the lectures which I look upon as forming the really old and original part of our text.

These chapters may roughly be divided into such as contain only legendary matter, and such as are of a general religious or moral content, amongst which I also include some chapters that may correctly be styled parables, viz. ch. VIII 'The parable of the ram', ch. X 'The leaf of the tree' and ch. XXVII 'The wicked bullocks'. Amongst these lectures are also included the eighth chapter, which is — with the exception of ch. XXVII — the only one in the whole text of which it is directly stated that it was not recited by Mahāvīra — 'The verses of Kapila'.¹

There is scarcely much to be said in a short survey concerning the chapters of religious and moral character, although they may be of the greatest interest both to the student of religions and to the philologist. Whosoever has read the old Buddhist collections of religious and moral stanzas, the Dhammapada and the Sutta Nipāta, will be well acquainted with the style and mode of expression that pervades also these parts of our text. There are certainly in these old preachings verses which could only be found in a purely Jain text — nobody will deny this simple fact, but, if one takes a chapter amongst the others and reads it carefully

¹ Concerning Kapila cp. the commentary on ch. VIII *infra*.

through, one will certainly feel convinced that few, and in certain chapters not one single verse, might not just as well have been read in the *Sutta Nipāta* or in some other old Buddhist text. Perhaps the words differ somewhat, but the spirit is mainly the same. And we might go one step further: these religious sentences and moral maxims, which seem always to have been very popular amongst the Hindus, are certainly not the sole possession of the Jains and Buddhists; their Brahminical opponents, whom they have sometimes deeply loathed and detested, might equally well claim the honour of having been the authors of a great part of this old religious and moral poetry, the only aim of which was to inculcate the principles of meditation on the highest things and of a life spent in chastity and friendship towards all created beings, notwithstanding different opinions concerning dogmatical and philosophical matters. It would certainly be as incorrect to deny the connection between Brahminical and heterodox India here as in other matters, e. g. in the question concerning ascetic rules¹ &c

I shall not add any further remarks upon these lectures here; what I have found especially remarkable in each one of them will be duly treated in the commentary. I shall only say that, while I am inclined to consider the dogmatical chapters dealt with above as the work of one single, and probably a rather late, author, I cannot, of course, take up the same point of view as regards the earlier original part. Not accepting the Jain tradition that the whole work, and consequently also these lectures, contains the words of Mahāvīra himself², one may suggest with probability that this old poetry is not the work of any one individual author at all, but was developed gradually in the religious community of monks and pious laymen. To a considerable extent they consist of stanzas of a general religious and moral content, that have been current from time immemorial amongst the ascetic communities of India; and Brahminical ascetics, as well as Buddhist and Jain monks, have drawn from this inexhaustible source the main materials for their poetry, materials that were then somewhat differently worked out amongst the adherents of different creeds. This

¹ Cp. Jacobi SBE. XXII, p. xxiv ff.

² According to another well-known tradition, the whole canon draws its origin from Rṣabha, the first *Tīrthamkara*.

is certainly the reason why this old religious poetry is perhaps different in words, but alike in spirit and general modes of expression, whether we find it amongst Brahmins, Jains or Buddhists.

There is still another part of our text to be dealt with, viz. the legendary chapters, which are the following:

IX. Pravrajyā of King Nami	XX The great duty of the Nir-granthas
XII. Harikeśa	
XIII. Citra and Sambhūta	XXI. Samudrapāla
XIV. Iṣukāra	XXII Rathanemi
XVIII. Sañjaya	XXIII. Keśi and Gāutama
XIX. Mṛgāputra	XXV. The story of the sacrifice,

altogether eleven chapters. Parts of these chapters contain old legends, which are also to be found in the sacred or profane texts of the Brahmins and Buddhists, and which belong to the art of poetry that Winternitz¹ has aptly called »asketendichtung» (ascetic poetry), again, parts of them are certainly Jain in their origin, and may belong to the old set of religious legends of that church.

To the former division belong the following lectures: IX Pravrajyā of king Nami, XII Harikeśa, XIII Citra and Sambhūta, XIV Iṣukāra and XXII Rathanemi, which forms an episode belonging to the cycle of tales that group themselves around the story of Kṛṣṇa and of the great saint Aristanemi².

I may very suitably refer the reader to the literature concerning these legends that has already been published, mainly by Leumann and myself, and that will be duly referred to in the commentary. From these discussions it appears clear that: 1) the story of king Nami belongs to a vast cycle of legends concerning the four *pratyekabuddha's*, four kingly saints very famous amongst the Jains and Buddhists, and to some degree known even to the Brahmins, in the verses it contains certain striking cases of coincidence with stanzas occurring in the old Buddhist poetry of the Jātaka &c.; 2) the legend of Harikeśa, the holy man of low caste, bears an exact resemblance to the *Mātāṅgajātaka* (Jātaka

¹ Geschichte der indischen Litteratur I, p. 267 and passim.

² In the eighteenth chapter (Sañjaya) there are references to a great many legends of Jain saints, partly known also from other sources.

497), with the *gāthā*'s of which the oldest and most important verses of our text show a very close coincidence; it is quite apparent that they are copied, independent of each other, from some piece of old poetry, which formed a most striking example of that ascetic literature in which the Brahminical claims to spiritual superiority were most violently attacked; 3) the chapters concerning Citra and Sambhūta (XIII) and Iṣukāra (XIV) belong, as shown by Leumann's excellent researches, to the great cycle of tales of king Brahmadatta; they form really remarkable parallels to the Jātaka's 498 and 509 (the *Citta-Sambhūta*^o and *Haṭṭhipāla-jātaka*), the main verses of which are found with very slight alterations in our texts. It is certainly a very remarkable fact that we find the same order of tales prevailing both in the Jain and in the Buddhist records, viz Uttarādhyayana 12—13—14 and Jātaka 497—498—509¹; 4) in the chapter called Rathanemi (XXII) and in the tale accompanying it, preserved in the commentary of Devendra², we can easily recognise persons and even legendary matter elsewhere known from the history of Kṛṣṇa, preserved in the Brahminical scriptures

Moreover, chapter XVIII, vv. 34—51, contains a series of examples from the legend, relating how kings in old times renounced their power and worldly pleasures and turned monks. Most of these are specially Jain saints, not known from other literature, but we also find such famous names as Bharata and Sagarā, and even the four *pratyekabuddha*'s mentioned above. Moreover, two kings are mentioned who are said to have been contemporaries of Mahāvīra, viz Daśārṇabhadra and Ud(d)āyaṇa of Sāuvīra, the latter has probably been confused with his namesake, the famous Udayana of Vatsa, husband of Vāsavadattā and the hero of many famous Sanskrit plays

The remaining chapters of legendary content are purely Jain in character, as the holy men spoken of there are not known from any other branch of Indian literature. But although these chapters, viz (XVIII), XIX, XX, XXI, XXIII and XXV, do not from a literary point of view present the same great interest as the lectures to which we have outside parallels, there are also in

¹ Cp. ZDMG. 63, 182.

² Edited and translated in ZDMG. 64, 397 ff.

them a great many matters which may really lay claim to our vivid interest. The description (in XIX) of the tortures which are to be endured in the hells shows many interesting resemblances with other descriptions of the same sort — a topic not at all uncommon in Indian literature, as may be seen from the collections made by Scherman¹. In XX we have an interesting account of the meeting between King Śreṇika of Magadha (the Bimbisāra of the Buddhists) and a young ascetic, the son of a wealthy man at Kāuśāmbī; the introductory situation in this chapter reminds me to a certain degree of the *Pabbajjāsutta* (Sutta Nipāta III, 1), where the first meeting between Buddha and Bimbisāra is described. The twenty-third chapter contains an interesting description of the meeting between Keśin, a follower of Pārśva, and Gāutama, a disciple of Mahāvīra, and of their discussion on various points of the creed. I feel convinced that there is preserved in this lecture a kernel of real old tradition concerning the differences in opinion between the two ancient divisions of the church, the followers of Pārśva, who seem to have kept a somewhat less severe rule of asceticism, and those of Mahāvīra². As we possess, in fact, extremely scanty information concerning the conditions prevalent during the oldest periods in the history of the Jain church, this text may really be valuable as a species of historical document³. Finally, in the twenty-fifth chapter we have again a piece of ascetic poetry with its marked opposition to the Brahmins. The situation reminds us of that described in the introductory verses of the story of Harikeśa, and there are stanzas in this chapter which show some resemblance to those found in the Sutta Nipāta and the Dhammapada⁴.

From a literary point of view it may certainly be suggested, that the chapters treating of legendary matters, to which close parallels are found in other literature, are the very oldest texts incorporated in the Uttarādhyāyana. It is wholly indubitable that e. g. the chapters XII—XIV contain a certain number of verses which may be shown, by comparison with such as are found in

¹ Visionsliteratur p. 1 ff.; cp. Charpentier, *Paccakabuddhageschichten*, I, p. 12 ff.

² Cp. the conclusions drawn by Jacobi in SBE, XLV, p. 119, n. 2, 3.

³ Cp. *Cambridge History of India*, vol. I, ch. VI.

⁴ Cp. WZKM. XXIV, 64 ff.

non-Jain sources, to have been taken over with scarcely any alterations from an older stock of literature. But it is also beyond doubt that these old pieces of poetry have been interspersed with numerous verses, to which parallels are not to be found, and which are consequently of purely Jain fabrication. These latter have apparently been added by the poet or redactor, who incorporated in the Jain canonical writings these ancient remnants of ascetic poetry, which do not belong to any particular sect. To these were afterwards added a set of legends of Jain composition, dealing with the lives or teachings of especially Jain saints, but containing nevertheless many interesting pieces of old tradition and information regarding legendary matters. It is characteristic that, while in the old legends we find only purely mythical persons, in these later chapters we meet — at least sometimes — with persons belonging to the age of Mahāvīra himself, e g king Śreṇika or the disciples Keśin and Gāutama. Just as amongst the Buddhists, we find in the old Jātaka's only figures belonging to myth and legend, while in the later Avadāna's, as in the whole canonical Sutta-literature, there is nearly always mention of persons belonging to the lifetime of Buddha himself. But this somewhat later legendary poetry was certainly to a great extent moulded on patterns extant in the chapters belonging to the real old ascetic poems.

To this legendary material were then attached the texts already spoken of, which are of a purely religious and moral content or give parables illustrating various features of the creed or the law. It has already been mentioned that these parts of our text are also certainly of a considerable age, and that the main part of their contents has not exclusively Jain features, but might as well belong to the old sententious poetry of any sect. But these general sayings and maxims have, of course, been interspersed, like the old legends, with verses of purely Jain structure. In this way there came into existence a collection of several chapters, consisting of religious or moral preachings mixed with parables and legends, serving to illustrate the general maxims of the creed, viz. the vows of *ahimsā*, chastity, abstention from holding property, truth &c. How old this primary Uttarādhyayana may have been it is, of course, impossible to say, the more so as it is scarcely credible that one single author should have brought the whole

of the collection together; but the tradition that a regular canon was compiled as early as the Council of Pāṭaliputra (about 300 B. C.) has been referred to above (p. 8 ff.) as not being open to much doubt, and we may well suggest that the Uttarādhyāyana, which bears in its main parts every mark of being of a venerable age, really formed part of this old canon. That the chapters at the end of our text, dealing with purely dogmatical topics, have been added at a later time, and are possibly the work of one single author has already been pointed out above (cp p 41). At what time this addition was made is also quite beyond the scope of our investigation; but it seems at least probable that the main texts of the canon already existed in their present shape before the final redaction of the canon at the Council of Valabhī (probably in 526 A. D.)¹

This is in short the view which I have been able to arrive at concerning the origin and development of our text. Owing to the scanty historical information concerning the history of the canon in its first period, the results are, of course, very vague. Nor do any distinct ideas suggest themselves to me from the internal evidence of the text; and I may consequently leave the text itself now in order to take a short survey of the commentaries and explanatory literature on the Uttarādhyāyana that I know of.

The oldest set of commentarial works seem always to be represented by the class of scriptures called *niryukti* (. *niryutti*). The etymological explanation of this word is open to some doubt, as we do not find the title *niryukti* used outside the Jain literature, nor does the verbal compound *nir-yuj-* furnish us with any plausible derivation. Weber² consequently suggested that *niryukti* must be a mistake for *nirukti*, but I scarcely feel convinced by this explanation, however, I am unable to give a more plausible one. One may agree that the Prakrit form of this word, *niryutti*, was the older, the whole of this literature being written in Prakrit, but it is scarcely possible to identify *niryutti* with any other Sanskrit word but this same *niryukti*, and so I am afraid we must stop at a non liquet.

The *Uttarādhyāyananiryukti* contains somewhat less than 600 verses, and is, of course, written wholly in Prakrit, more exactly

¹ Cp p. 15 sq. above.

² Ind. Stud. XVII, 57, n. 2.

in the dialect styled by the grammarians Jain Māhārāṣṭrī. There are frequent forms which are more or less uncorrect from a grammatical point of view — e.g. the use of crude forms instead of nominatives &c. — and there is certainly also more than one slip in the metre. It is written in *āryā*, and the verses are always styled *gāthā* (or sometimes *dvāragāthā*) in opposition to the verses of the original text, which are called *sūtra*. The *niryukti* does not, as far as I can find, itself name its author; but there is a tradition preserved in other works of which we shall now take a short survey.

Weber Ind Stud XVII, 57 has quoted some verses from the *Āvaśyaka-niryukti* II, 1 ff., where the (not named) author tells us that he had written ten *niryukti*'s on different works belonging to the canon, viz. the *Ācārāṅga*, the *Sūtrakṛtāṅga*, the *Sūryaprajñapti*, the *Daśāśrutaskandha*, *Kalpa* and *Vyavahāra*, the *Āvaśyaka*, the *Daśavākālika*, the *Uttarādhyayana* and the *Rṣibhāṣita*. This passage is confronted by Weber with some verses from the *vṛtti* on Dharmaghosa's *Rṣimaṇḍalasūtra*¹, where these same ten *niryukti*'s are enumerated and ascribed to the famous Bhadrabāhu, the pontiff of the Jain church, who died 170 A. V. (= 297 B. C.) and is said to have been the last *śrutakevalin*. Now the *Rṣimaṇḍalasūtra* itself, in v. 67², tells us that Bhadrabāhu had 'extracted' the *Daśa*, *Kalpa* and *Vyavahāra* from the ninth *pūrva* (the *pac-cakkhāṇappavāya*), and he is consequently looked upon as the author — or at least redactor — both of canonical works and of commentaries on the same. I have already above (p. 24 sq.) pointed to this tradition, because I think that it may really contain some truth, viz. to the extent of the oldest set of commentaries being perhaps of a far greater age than modern scholars are generally disposed to believe. In this special case, however, the suggestion concerning the authorship of Bhadrabāhu must decidedly be false, if only for the reason that v. 97 of the *niryukti* alludes to a story of four disciples of Bhadrabāhu and the circumstances at their death³. Further the stories of Śakatāla and Sthūlabhadra, alluded

¹ Quoted by Jacobi KS. p. 12 (J. has the form *Kalaka*?).

² Quoted by Jacobi KS. p. 11.

³ Cp. the note on Uttar. II, 7 in my commentary. According to the tradition Bhadrabāhu really had four disciples, Godāsa, Agnidatta, Janadatta and Somadatta (Jacobi KS. p. 11).

to in vv. 106 ff.¹, could scarcely originate from Bhadrabāhu, although they are stated to have occurred during the reign of the last Nanda. For Sthūlabhadra, the successor of Bhadrabāhu, could certainly not have been styled by his far older predecessor *bhagavan*. *Thūlabhaddo* (v. 110). There may be in the *niryukti* other details too that point to the same fact, but these already mentioned are quite sufficient to prove that Bhadrabāhu cannot be its author.

Though, then, we are ignorant of the real author of our *niryukti*, we may at least believe it to be of a respectable age. There are certainly no events referred to in this text that could imply its having been composed in the period after the Council of Valabhī². And, if we take into consideration that the report of Bhadrabāhu's authorship of the ten *niryukti*'s may contain so much of the truth, that all these scriptures were composed nearly at the same time, we may well conclude that our *niryukti* is contemporary with the Āvaśyaka-niryukti, which may, again, be of a considerable age, as it seems to have totally supplanted the original Āvaśyaka-text.

However, old as these *niryukti*'s are, they certainly do not represent the very first set of Jain commentatorial literature. This is proved even by internal evidence. For the most important aim of the *niryukti*'s is apparently to give a sort of register of the legends and tales which are used to illustrate the religious sentences and moral or disciplinary rules given in the canonical text. But these tales are generally given in a form that makes them absolutely unintelligible without the support of some more extensive commentary. To take an example it would perhaps be possible to understand without the help of a commentary the *niryukti* on chapter XIV (vv. 407 ff., quoted by Leumann WZKM. VI, p. 16), although the information given there is very scanty; but there is an absolute impossibility of understanding even a single word of the long lists of names of persons and localities enumerated e. g. in the *niryukti* in chapters II or XIII (v. 95 ff. and 375 ff.) and elsewhere. From this it must appear with absolute clearness, that the *niryukti* is in its main parts only a sort of index, a collection of versus memoriales, meant to give an

¹ On Uttar II, 17

² Cp. the suggestions made by Leumann WZKM. V, p. 115.

abbreviation of an extensive commentary, where all these tales and legends were really told at length. Whether such an old *bhāṣya*, which may probably have been in prose, ever existed in written form, or was handed down only by oral tradition, is beyond the scope of our knowledge, for it is quite apparent that the prose tales have not been preserved in their original form either by Śāntisūri or by Devendra. But we may perhaps suggest that in the schools where the different texts were the objects of "scientific" explanation there gradually accumulated a considerable stock of legends and tales, partly borrowed from collections current among the people since time immemorial, partly belonging to the "legenda aurea" of the Jains themselves, and partly perhaps invented quite recently, which then formed a sort of permanent commentary on the holy texts. When afterwards, as the number of texts and even of tales increased, it became almost impossible to keep together in due order all the materials belonging to the comments upon an individual text, a certain number of tales, which were considered to be the most suitable, were probably selected out of the multitude, these selected tales were then put into order, their leading persons and localities and (at least partly) their most important events were picked out and recorded in short verses, giving only the clue to the tale, the episodes of which had then to be filled up by oral tradition. These verses were afterwards brought together to form an index, and with them were joined verses of probably later composition and mostly dogmatical contents, meant to form an introduction to the text itself and to the different chapters of it. Thus, I think, came into existence the literature of the *niryukti*'s, which are, after all, not the oldest, but the oldest existing set of commentaries on the canonical scriptures of the Jains. That they are really old is probably also proved by the fact, that they must have arisen at a time when only the most necessary part of the scriptures had been put into written form, and when, consequently, the need of such indexes really existed. For a later period these scriptures may for the most part seem to be rather superfluous, as the explanations that they supply are usually too short to be of any use without the help of later commentaries.

If there exists no trace of commentaries previous to the *niryukti*, there are plenty of them belonging to a later date. The

oldest of these must certainly be the *cūrṇi*, which possibly still exists, although I have not been able to procure any manuscript of it. Like the other texts belonging to the same class, it was written in Prakrit — this is to be seen from occasional short quotations in the later commentaries — and probably in metrical form just as the *Nisīthacūrṇi* &c.¹ The author of the *cūrṇi* on our text is anonymous, as far as I have been able to find out, being referred to by Śāntisūri and Devendra only as the *cūrṇikāra* or *ṛkt*. How far the explanations were carried in this work I am not able to tell; but it seems apparent that it was from the *cūrṇi* that the mass of various *pāṭha*'s recorded by Śāntisūri were taken², as he tells us for instance that the verse Uttar. XIII, 17 was not mentioned in the *cūrṇi*. And the other works of the same class show us with sufficient clearness that they were meant to be a current commentary, explaining every verse of the sūtra.

That the text was known to these old commentators in different recensions is quite clear, as Śāntisūri not only gives single words or pairs of words, but also whole verses in quite different versions. It is especially interesting that Śāntisūri in his commentary on some verses³ refers to the *pāṭha* followed by the *Nāgārjunīyāh*, i.e. the disciples of *Nāgārjuna*⁴. This *Nāgārjuna* was the teacher of *Govinda* and *Bhūyadinna*, who were the teachers of *Lohuca*, his disciple again was *Dūsagan*, the well-known teacher of *Devardhiganin kṣamāśramana*, the president of the great Council of Valabhī⁵. Now, for reasons which have been explained elsewhere⁶, and which seem to me quite sufficient, I assume that the Council of Valabhī was held under the protection of Dhruvasena I in the year 526 A. D.; and we may, consequently, suppose that *Nāgārjuna* and his immediate followers

¹ Cp. Weber Ind. Stud. XVI, 451 sq. This *cūrṇi* was written by Jinadāsa (Schubring Āyār p. vii).

² Cp. Jacobi KS p. 25.

³ I, 47, III, 12, VI, 1 and VIII, 1, as far as I have been able to find out.

⁴ Cp. the quotation *Nāgārjunīyās tu paṭhantī* &c. in Śīlāṅka's *ṭīkā* on Sūtrakṛt II, 2, 2 (recorded by Weber Ind. Stud. XVI, 265).

⁵ Cp. Nandī v. 39 ff., Āvaś-niry. I, 39 ff. (Weber Ind. Stud. XVII, 5, 7).

⁶ Cp. IA 1914, p. 176 f.; above p. 15 f.

may have flourished somewhere about 350—450 A. D. However, it is not wholly clear how we have to take the special mention of their *pāṭha*; one might think of schismatical differences, but the *pāṭha*'s themselves do not suggest anything of that nature, nor does this seem to coincide with the great reverence paid to this teacher in the works mentioned¹. Thus we must probably conclude that Nāgārjuna had founded a special school for interpreting the texts, in other words that we have here a convincing proof of commentatorial activity in a period previous to the council of Valabhī. But another suggestion may certainly present itself to us here. Why does Śāntisūri tell us particularly what was the *pāṭha* of the *Nāgārjunīyāḥ*? I think the answer must be this: because Nāgārjuna was the *paramparāguru* of Devardhigaṇin, the redactor of the *Siddhānta*. In other words, I think there existed at the time of the council of Valabhī a somewhat official text, a "versio vulgata" of the canon, although with a great many *pāṭhāntara*'s; these were recorded, or had to some extent already been recorded, by the commentators, but the readings originating from the recension of Nāgārjuna and his disciples were especially mentioned, these belonging to the text current in the school to which the famous redactor of the canon himself belonged.

But I leave these suggestions, which may perhaps seem to be a little hazardous. So much seems proved that at an early time there existed a literature of commentaries in addition to the *niryukti* and the *cūṛṇi*. And although the commentaries from which we may take our explanations belong to a period very much later, we may suppose with some degree of probability that they represent an unbroken chain of explanatory tradition, going back to a time perhaps not very much later than that of the origin of the canonical texts themselves. We shall now take a short survey of the commentaries known to us, of which it will be in my opinion sufficient to dwell only upon the oldest, that of Śāntisūri and that of Devendragāṇin, as the later ones are all nothing but extracts or *rechauffés* of them.

Śāntisūri (or Śāntīyūcārya), the author of the great *vyākhyāna* or *ṭīkā* called the *Śiṣyāhitā*, which is a commentary both on the text of the Uttarādhyayana and on the *niryukti*, gives some

¹ Cp. Weber Ind. Stud. XVI, 265

scanty account of himself in the *prāśasti* (in seven verses) at the end of his work¹. According to this² he belonged himself to the *Thārūpadragaccha*, which again originated from the *Kāthakaryān-vaya*; this latter had sprung from the *Condrakula*, and the *Condrakula* was a division of the *Vāirī śākhā*, which had sprung from the *Koṭika gana*³, founded by *Suṣhita* and *Supratibuddha*, two disciples of the pontiff *Suhasin*⁴. His teachers were *Sarvadeva* and *Abhayadeva*, who cannot, of course, have been the famous *Abhayadevasūri*, the *navāṅgarvṛttikṛt*, as the latter died saṃv. 1135 or 1139 (= 1079 or 1083 A D), and was consequently somewhat younger than *Śāntisūri*. For it is reported in *Dharmasāgaragaṇin's Gurvāvalisūtra*, under *Sarvadeva* No 36, that *Śāntisūri*, surnamed the *vādvatāla*⁵, the author of a commentary on the *Uttarādhyayana*, died saṃv. 1096 (= 1040 A D)⁶, whilst the death of *Abhayadeva* in saṃv. 1135 (kecit 1139) is reported to have taken place in the time of *Yaśobhadra* and *Nemīcandra*, who were separated from *Sarvadeva* by two generations of teachers, viz *Devasūri* and another *Sarvadevasūri*.

Śāntisūri further tells us that there existed at his time several other commentaries (*vṛtti*) on the *Uttarādhyayana*, but that, nevertheless, he undertook his task at the instigation of *Guṇasena*. He wrote his work in *Aṇahlapātaka*, in a *cāitya* established by *Śāntyamūṭya*, who was an ornament (*śekhara*) of the *Bhīllamūla* family. In what year the work was brought to an end is not stated, and so this is all we know of the origin of this the greatest of the preserved commentaries on our text.

The *Śiṣyāhitā* only seems to exist in a very few manuscripts⁷, probably because it was little used, having been superseded by

¹ In the Berlin-Ms. fol 400 h, published by R G Bhandarkar Report 1883/84, p 440.

² Cp. Bhandarkar l c p 129, Weber Catalog II, p 827.

³ Cp. KS *Sthavirāṅv* 13 (Jacobi KS. p 81 f.); Bühler WZKM I, 170 ff; III, 237, IV, 318 ff. &c.

⁴ Cp. SBE. XXII, p. 292.

⁵ An explanation of this epithet is not given.

⁶ Cp. Klatt JA XI, 253.

⁷ I have seen only two Mss of it, viz the Berlin Mss. 703—706 (Weber Catalog II, p. 731 ff.) on palm-leaves, and a paper Ms from the Deccan College, written saṃv 1667 (Bhandarkar Report 1883/84 no 258, p. 277).

the commentary of Devendra. It is a rather large work, the Berlin-Ms. containing 400 leaves of large size with 3—7 lines of text. As far as I can judge, the commentary is an excellent piece of work, especially as regards the purely explanatory matter; each single verse of the *niryukti* — generally constituting the introductory part of the several chapters — as well as of the *sūtra* itself, is duly explained, and it is generally quite possible from the words of the commentary to find out the exact structure of the text followed by Śāntisūri. But not only so, for Śāntisūri diligently collected and embodied in his commentary all the *pāṭhāntara*'s and *arthāntara*'s known to him; the *pāṭhāntara*'s are generally introduced by the words *paṭhanti ca*, *pāṭhāntarāḥ ca* or *pāṭhāntare tu*¹, and are also explained, at any rate in part. Consequently, it seems quite clear that, in working out his commentary, Śāntisūri did not follow only one of his predecessors, but made a selection from all the materials he had available. Whether he also derived from his predecessors his predilection for etymologizing — of course etymologies of the well-known Hindu art, e g. *gṛasate buddhyādin gunān iti grāmaḥ*² &c — is unknown to me; it does not appear in the work of his disciple Devendra, and we have perhaps here an individual predilection for grammatical and etymological studies.

There is, however, one special feature which forms a most striking difference between the work of Śāntisūri and that of his successor Devendra, similar as the two scriptures are in all other points. This difference occurs in the tales incorporated in the commentaries, and has been already noticed by Leumann³. As far as I have been able to see, there are relatively few passages in which the same tale does not appear in the works of both authors; but the difference is that, while Devendra gives us for the most part very long and exhaustive stories, of which the best specimens were selected for inclusion in Jacobi's well-known Mahārāṣṭri-tales, the identical story occupies perhaps in Śāntisūri's work some two or three lines, or at most and only in a very few instances extends to a single page or somewhat more. Leumann thinks the reason

¹ The *pāṭha*'s belonging to the *Nāgāryamāya*'s have been dealt with above, pp. 52 et seq.

² Comm. on Uttar. II, 14.

³ WZKM V, p 113 sq.

for this most extraordinary fact is that Devendra in these passages absorbed into his work materials from various other sources, and especially from the fourth part of the *dhṛṣṭivāda*, which seems to have been of a legendary and biographical content; consequently, Śāntisūri would here represent the true Uttarādhyayana-tradition, while Devendra has mixed it up with a variety of materials belonging to other parts of the canon

This point of view is probably the correct one. For Devendra himself (Ausz. Erz. p. 55, 9—10) — in a passage already pointed out by Leumann — tells us that: *etāni ca caritāni¹ yathā pūrvaprabandheṣu dhṛṣṭāni tathā likhitaṃ*. Although it is not quite easy to find out the correct meaning of the word *pūrvaprabandhāḥ*, I assume that Leumann must be right in the main in suggesting that this expression denotes some part or other of the *dhṛṣṭivāda*. For the *pūrvaprabandhāḥ* can scarcely mean anything but 'commentaries on the *pūrvā's*' and, consequently, we may suggest that Devendra has here made use of some old compositions containing tales and legends, meant to illustrate some tenets of the oldest part of the canon. In connection with this we may perhaps remember that the second chapter of our text, where quite a number of tales are preserved both by Śāntisūri and Devendra, is said to have been itself extracted from a certain part of the *pūrvā's*. But this is perhaps of little importance. What seems certain is that Devendra has followed Śāntisūri in other points, but not as regards the tales, for which he must have had access to quite different sources of much greater extent.

According to the *prāśasti* at the end of his work, Devendra-gaṇi completed the commentary called the *Sukhabodhā* at Aṇahila-pātaka in the house of the merchant Dohattī saṃv. 1129 = 1073 A. D.² In the same *prāśasti*³ Devendra gives us further particulars of his life and work — he himself — belonging to the *Tapāgaccha* according to Klatt IA. IX — had as his teacher *Amradeva*, who was himself the pupil of *Uddyotana* of the *Bṛhadgaccha*, that be-

¹ Viz the biographies of the four *pratyekabuddha's*, which are certainly drawn from older sources

² Cp. Jacobi Ausz. Erz. p. VII for further details.

³ Published by Bhandarkar Report 1883/84, p. 441 sq. (cp. Peterson Report 1884/86, App. p. 71)

longed to the *Candrakula*¹, a teacher who was praised by *Pradyumna*, *Mānadeva* and other *sūri*'s (v. 8)². And he also tells us that his work was undertaken on the advice of his fellow-disciple, the *ācārya* *Municandra*. Devendra seems to be the author also of other works³, but these do not concern us here, where we have only to deal with his commentary on the *Uttarādhyayana*.

The third verse of the *praiśasti* begins by giving a quotation from v. 3 of the *praiśasti* of the end of Śāntisūri's work, and in vv. 4—5 Devendra continues thus:

*lasyāḥ*⁴ *samuddhṛtā* *cāigā* *sūtramātrasya* *vṛttikā* |
ekapāṭhagatā *mandabuddhinām* *hṛtakāmyayā* ||
ātmasamsmaranārthāya *tathā* *mandadhīyā* *mayā* |
athāparārdham *enam* *me* *kṣamantu* *śrutasālināḥ* ||

This coincides with a statement occurring in the introductory verses of the *ṭīkā*, where the author says that it has been extracted from the old commentary, which contains manifold things, but that it is *ekapāṭhagata* i. e. 'only follows one reading', and continues thus:

arthāntarāṇi *pāṭhāntarāṇi* *sūtre* *ca* *vṛddhaṭīkāṭaḥ* |
boddhavyāni *yato'yam* *prārambho* *gamanikāmātram* ||

He consequently intended not to mention either *arthāntara*'s, or other *pāṭha*'s, but he has, nevertheless, done this in some few passages of his work. We have already seen that he found it more interesting to adorn his composition with a series of tales and legends, which are found only in a very much abbreviated form in the work of his predecessor, but have been enriched by him with materials taken from other sources. Also, he gives more metrical quotations and sentences than does Śāntisūri, and, when there are quotations from other works — e. g. from the dream-books &c. in the comm. on chapter VIII — Śāntisūri is content

¹ On this cp. above p. 54.

² *Uddyotana* was the founder of the *Bṛhadgaccha*, and installed his successor samv. 994 = 938 A. D. according to Weber Catalog II, 1004. But in the same passage *Pradyumna* and *Mānadeva* are spoken of as two of his immediate predecessors, although according to other authorities (ibid. p. 1005) they were not counted as spiritual heads of the *gaccha*.

³ So e. g. the *Dharmaratnaprakaraṇa*, a collection of versified tales in Sanskrit and Prakrit, printed at Palitāna in 1905.

⁴ Sc. *vṛtteḥ*.

with a line or two, while Devendra gives some two or three pages full of quotations

The consequence of this is that, although Devendra has not commented upon the *niryukti* but only upon the canonical text itself, and although he has as a rule somewhat abbreviated the explanations given by Śāntisūri — for in the purely verbal commentary he follows his predecessor almost word for word — the *ṭīkā* is not very much less extensive than the *vr̥tti*. Although not to be compared in comprehensiveness and learning with the work of his predecessor, who rightly deserves to be ranked amongst the great commentators of the Jains, the commentary of Devendra is undoubtedly a very meritorious work, giving as it does a clear and concise verbal interpretation, from which the text used by him can in most cases be made out without difficulty, and enhancing the interest of his work by numerous quotations and sentences and, above all, by a large number of entertaining tales. There is, however, in this work as well as in that of Śāntisūri, a remarkable disproportion between the length of the commentary on the chapters at the beginning, and that on those at the end. The commentary on the first part of the text is full of verses, quotations and tales, but the last long tale is told in the introduction to chapter XXIII, and in the explanations on the last twelve or thirteen chapters there is scarcely a single tale related or even a single verse quoted. This disproportion will be appreciated when we mention, that in a manuscript of 344 leaves¹ the twenty-three first chapters occupy a space of about 290 leaves, while only a little more than fifty are left for the last thirteen chapters, amongst which are several of the longest in our text.

Devendra's work long ago aroused the interest of modern scholars on account of the tales contained in it, which are valuable not only as specimens of the later Jain dialect, but even more for the study of tales and folk-lore. They were first made known by Jacobi, who published in 1886 his 'Ausgewählte Erzählungen in Māhārāstri', containing ten of the longest and most interesting stories. These same stories were very ably translated into English by J J Meyer in his 'Hindu Tales', London 1909, and were furnished with a number of really valuable notes. Other texts have been edited by Professor Jacobi in ZDMG. 42, 493 ff. and in

¹ On this Ms. cp. ZDMG 67, 665 ff and below pp. 62 et seq

the Appendix to his edition of Hemacandra's *Parīṣṭaparvan* pp 1—28, by Dr. R. Fick in his book 'Eine jainistische Bearbeitung der Sagara-Sage', Kiel 1889, and by me in ZDMG. 64, 397 ff.¹ Variæ lectiones to all these texts (except those edited in the *Parīṣṭaparvan*) from the oldest manuscript yet known of Devendra's text were published by myself in ZDMG. 67, 668 ff.; and, moreover, in my book entitled 'Paccekebuddhageschichten', Upsala 1908, and in ZDMG 66, 38 ff. I treated certain of these tales at some length — especially the legends of the *pratyekabuddha's*. Other treatises dealing with the said texts will be duly noted in the commentary.

Of the later commentaries there is little to be said. The most important one seems to be the *dīpikā* of *Lakṣmivallabha*, which is of uncertain date; it is wholly written in Sanskrit, and consequently gives even the tales in a Sanskrit version. But this does not seem to be an actual translation from the Prakrit originals given by Devendra, but rather a version taken directly from his sources, as it shows in many passages important differences from the text of the *Sukhabodhā*². According to Jacobi it does not give very much help for the interpretation of the Prakrit text, as the difficult passages are for the most part simply passed over in the Sanskrit version. *Lakṣmivallabha* was a pupil of *Lakṣmīkirtiganin*, and belonged to the *Kharatara gaccha*³. His work has been printed in the Calcutta edition of the Uttarādhyayana, saṃv. 1936 (= 1879 A. D.)

There exists an *avacūri* to our text by *Ajitadevasūri*, the forty-first *guru* of the *Tapāgaccha*, a pupil of *Muncandrasūri*, and the teacher of *Vijayasimhasūri*. But the year saṃv 1273 = 1217 A. D., given by me in JA 1910, p. 202⁴, is certainly incorrect, as *Ajitadevasūri* cannot have lived and written at such a late date, a pupil of his pupil *Vijayasimhasūri* having written a work as early as saṃv 1241 = 1185 A. D.⁵ He was undoubtedly a contemporary of the great Hemacandra, who died in 1172 A. D. Another *ava-*

¹ One other tale, containing the legend of Pārśva (from the Comm. on Uttar. XXIII), has recently appeared in ZDMG. 69, 321 ff.

² Cp Jacobi Ausg. Erz. p. viii.

³ SBE vol. XLV, p. XL.

⁴ From Peterson 4th Report, p. 1; Jaina Granthāvalī, p. 38.

⁵ Peterson 5th Report, p. 1.

cāri was written by *Jñānasāgarasūri*, the fiftieth *guru* of that same *Tapāgaccha*; he was born samv. 1404 = 1348 A. D.¹, and died samv. 1460 = 1404 A. D. He is known to have written his *ava-cāri* — in 3,600 śloka's — in samv. 1441 = 1385 A. D., and to have also composed similar commentaries on the *Āvaśyaka* and the *Oghaniripuktī*. Some later commentaries are enumerated in JA 1910, pp. 202 et seq.; the last of them all seems to be that of *Bhāvarajayasūri* of the *Tapāgaccha*, who wrote in 14,255 śloka's his *Uttarādhyāyanaśūtravṛtti* at Rohini ("modern Sirohi, a native state near the Abu Hills in Rajputana", Vijaya Dharma Sūri, letter 2. VII. 1910) in samv. 1689 = 1633 A. D. From this text a short extract, treating of the legend of the four *pratyekabuddha*'s, has been edited by me in JA 1910, pp. 201—255.

There would certainly be a great deal more to add concerning this later commentatorial literature, but as I have made no use of all these works in preparing my edition, they being really of no value as retailing only the materials amassed by the older commentators, I do not consider it necessary to deal at any length with these works here. I shall consequently proceed to give in the following pages a short survey of the manuscripts and other sources, which have been accessible to me, and of which I have made use in working out my edition.

III

Of the manuscripts of our text that are accessible in Europe the best are, of course, those preserved in the collection of the Royal Library at Berlin, they are described at great length by Weber Catalog II, pp. 716—739. Of these again the most important is the Ms. 703—706² containing the *Śiṅghatā* of *Śāntisūri* and a copy of the *Uttarādhyāyananiripuktī* (from fol. 402^a to fol. 418^b). A very good reproduction of a leaf from this manuscript is given by Weber at the end of vol. II of his catalogue, but let me add, as this has not been remarked by Weber, that this reproduction only gives us an idea of the hand-writing that apparently prevails throughout most of the manuscript. This hand-

¹ Weber Catalog II, p. 1012; or samv. 1405 according to other authorities quoted JA 1910, p. 202 n. 4.

² Weber l. c. p. 731 ff.

writing is admirably clear and good, and I may add for the most part nearly faultless; but to anyone, who has gone through the manuscript, it is quite evident not only that we have besides this at least two or three other different hand-writings, but also that the manuscript must have been put together from fragments of various older ones. For it occurs in quite a number of places, that, when a leaf written in the ordinary handwriting ends, and is followed by another one, written in a different hand, the latter leaf does not form the immediate continuation of the foregoing, but recapitulates to a certain extent what has been already said there. From this it seems apparent that the manuscript cannot have been written at one time by various scribes, but must have been pieced together out of two or three others, which were probably themselves fragmentary, as they were mutilated in the way described in order that a complete manuscript might be obtained.

This manuscript was, of course, read by me before using any other, what use I have made of its contents has been stated in the preface, and need not be repeated here.

Besides this one there are six paper Mss. preserved in Berlin. Though I have gone through them all carefully, I must confess that only two of them have been of any real use to me. The first one of these, Ms. no. 994¹, is furnished with an *avacūri*, which is written between and at the sides of the text. The Ms. dates from samv. 1496 = 1440 A. D. The other is the Ms. no. 645, which has mainly the same *avacūri* as 994, although a little more extensive, and is a clearly and well written manuscript with relatively few mistakes. The date of it was not quite clear to Weber, but was supplied later on², and is samv. 1558 = 1502 A. D. As far as I have been able to read the last words — which are very obscure because of a thin paper having been fastened over this part of the page — they run thus: *śrīmaduttarādhyayanāvavacūriḥ samāptā likhitā Tapāgacche paramagurugacchanāyaka-śrī-śrī-śrī-Hemavimalasūrirāṇye mahopādhyāyādhrāja-śrī-Anantahamsagaminīya paṃ³ Māṅkyasēkharakṛte lkhāpitā Pattanavūstavya jjamgī³ Devarājabhāginī grā³ Dharmālikhāpitāni uttarādhyayanāni samvat 1558 varse śu di 2* Even if fragmentary,

¹ Weber l. c. p. 717.

² In his catalogue, II, p. 1212.

³ *paṃgī* Weber.

this subscript gives us sufficient notice of the date of the manuscript; it moreover tells us that *Hemavimāla* must have been already in samv 1558 the head of the *Tapāgaccha*, which was not known formerly¹.

Of the other manuscripts the only one at all useful is no. 644², which gives the text and some short explanations written between the lines; but these are almost quite at an end on fol. 20^b, and do not contain much that could be of any use. The text mostly agrees in dubious passages with that of 994. The manuscript has no date, is probably not very old, and has scarcely any value for the reconstruction of the text. The manuscript no. 636 contains the text of the *sūtra* with a scanty sort of *vṛtti* intermixed with some glosses in *bhāṣā*; it is of no value at all, being apparently recent and full of mistakes, and moreover not complete, the commentary ending at XXII, 21, and the text at the beginning of XXIX. Manuscript no. 1066³ contains the *avacūri*, known from the Mss 994 and 645, but no text at all; I have not used it much, it being absolutely valueless. The same applies to no. 1341⁴, which contains the text of the *sūtra* together with an anonymous *dīpikā* in Sanskrit, and which is absolutely valueless and unreliable by reason of its lapsus calami. Consequently, as stated above, though I have gone through all these Mss, there are only two of them, which have been of any real use to me.

Of the manuscripts belonging to the Deccan College I have seen six written on palm-leaf and twenty-three written on paper. Amongst these by far the most important one is the old Ms containing the *ṭīkā* of Devendra, which is numbered 4 in the coll 1881/82, and has been described by me in a paper published in the ZDMG. 67, 665 ff (together with a facsimile). According to Jacobi the date given at the end of the manuscript corresponds to Wednesday, Nov. 27, 1107 A. D., and it follows from this that the copy was finished scarcely thirty-five years after the work itself had been written by the author. Concerning graphic peculiarities &c. the above-mentioned paper may be con-

¹ Klatt IA XI, 256 gives samv. 1562—1572 as the years of his reign.

² Weber l c p 716.

³ Weber l. c. p 717.

⁴ Weber l c p 718.

sulted. The manuscript is excellently written, and has, of course, been my sole and most trustworthy guide for the work of Devendra. As the old forms of letters are sometimes — especially at the beginning — somewhat difficult, I have found some help in deciphering it from a manuscript — probably belonging to the sixteenth or seventeenth century — lent to me by Vijaya Dharma Sūri in Benares¹.

Of the other palm-leaf Mss. two more contain the commentary of Devendra, of which one (no 5 of coll. 1880/81) was written in samv 1342 (= 1286 A. D.). Both are complete and rather well preserved; but I have scarcely made any use of them at all, as their value is naturally only a secondary one compared with that of the old Ms just spoken of. The three other Mss only contain the text of the *sūtra*; of these no 4 of coll 1880/81 has no date, and is very incomplete, while no 3 of the same collection is from samv 1332 (= 1266 A. D.), and is well written, but lacks the last ten leaves. I have made use for the text of the Ms no 2 of coll 1880/81, which is from samv 1340 (= 1284 A. D.), and written apparently by the same hand which wrote no. 5 of the same collection mentioned above. It contains 64 leaves, is quite complete and is very well and clearly written. There are apparently very few mistakes in it, although the orthography is sometimes not quite correct. But this is a fault to be found frequently even in the most excellent manuscripts.

Of the paper manuscripts two only — viz no 159 of coll 1871/72 and no. 86 of coll 1872/73 — contain the pure text. The first is dated samv. 1651 (= 1595 A. D.), the other has no date; the first has been rather ill used, and has numerous wormholes, the other is well preserved and clearly written. But I have made no use of them, as a short inspection revealed to me that they could be of no value for establishing the text; in fact the palm-leaf Ms above mentioned and the Berlin paper Mss must be quite sufficient as sources giving the text only. Amongst the other Mss I briefly mention the following.

- 1 No 1094 of coll 1887/91 containing the *niryukti* only; the handwriting reminds me slightly of that in the Berlin Ms. No 1341;

¹ Cp. ZDMG. 67, 667 n. 2.

- 2 No 258 of coll. 1884/85 containing the commentary of *Śānty-
ācārya* (*Śāntisūri*), described in the Bhandarkar Report 1884/85,
p. 277 (cp. p. 440), dated samv. 1667 (= 1611 A. D.); well and
clearly written;
- 3 No 1098 of coll. 1887/91 containing the commentary of *Dev-
endra*, dated samv. 1491 (= 1435 A. D.);
- 4 No. 135 of coll. 1892/95 containing the same work, and dated
samv. 1479 (= 1423 A. D.)¹,
- 5 No 1095 of coll. 1887/91 containing the *dīpikā* of *Lakṣmīvalla-
bha*, a very recent Ms., dated samv. 1907 (= 1851 A. D.),
but very well written,
- 6 No 284 of coll. 1883/84 containing the *Avacūti* of *Jñānasā-
gara*, without date,
- 7 No 1097 of coll. 1887/91 containing the *vr̥tti* of *Bhāvavijaya*,
without date and apparently recent, but one of the best writ-
ten manuscripts I ever saw;
- 8 No 1187 of coll. 1886/92 containing the *vr̥tti* of *Vallabhaganu*;
no date

The other manuscripts are mostly anonymous, and seemed to
contain nothing of special worth. The Ms. no 162 of coll. 1871/72
contains an anonymous commentary only on the chapter XIII of
the text.

Amongst all these manuscripts I have selected the following
as materials for preparing my edition, and have designated them
in my critical notes by the following letters

- Ś means *Śāntisūri's Śaṅgahitā* from the Berlin Ms. no 703—706
D *Devendragan's Sukhabodhā* from the Deccan College manu-
script no 4 of coll. 1881—82
A The Deccan College manuscript no 2 of coll. 1881/82, con-
taining the text of the *Uttarādhyayanāsūtra*
B¹ The Berlin Ms. no 994, containing the text of the *sūtra* as
well as an *avacūti*

¹ There are four other Mss. also containing the work of Devendra,
without dates, viz. no. 87 and 88 of coll. 1872/73, no. 260 of coll.
1883/84 and no 1186 of coll. 1886/92

*B*¹. The Berlin Ms no 645, containing text of the *sūtra* and *avacūṛṣ*

Moreover, I have used the edition of the *Uttarādhyayana-sūtra* of Jacobi, spoken of in the Preface to the present work, and henceforth referred to as *J*

उत्तराध्ययनसूत्रम्

॥ विणयसुयं प्रथमम् अध्ययनम् ॥

संजोगा विप्पमुक्कस्स अणगारस्स भिक्खुणो ।
 विणयं पाउकरिस्सामि आणुपुत्तिं सुणेह मे ॥ १ ॥
 *आणानिहेसकरे गुरुणमुववायकारे ।
 इंगियागारसंपन्ने से विणीए त्ति वुच्चई^१ ॥ २ ॥
 आणानिहेसकरे^२ गुरुणमणुववायकारे ।
 पडणीए असंबुद्धे अविणीए त्ति वुच्चई^३ ॥ ३ ॥
 जहा सुणी पूइकणो^४ निक्कसिज्जइ सबसो ।
 एवं दुस्सीलंपडिणीए मुहरी निक्कसिज्जई ॥ ४ ॥
 *कणकुण्डगं चइत्ताणं^५ विट्ठं भुंजइ सुयरे ।
 एवं सीलं चइत्ताणं दुस्सीले रमई मिए ॥ ५ ॥
 सुणिया भावं साणस्स सुयरस्स नरस्स य ।
 विणए ठवेज्ज अप्पाणमिच्छन्तो हियमप्पणो ॥ ६ ॥
 *तम्हा विणयमेसिज्जा सीलं पडिलभेज्जए^६ ।
 बुद्धपुत्त नियागट्ठी^७ न निक्कसिज्जइ कएहुई ॥ ७ ॥
 निसनो सियामुहरी बुद्धाणम् अन्तिए सया ।
 अट्ठजुत्ताणि^८ सिक्खिज्जा निरट्ठाणि उ वज्जए ॥ ८ ॥

^१ बुद्धर A.

^२ *बरे A. *बरे J.

^३ *कत्तो AB^१.

^४ *ले A.

^५ *ब A.

^६ *व्व उ J.

^७ *जिठ A. J.

^८ *बुत्तां B^१.

अणुसासितं न कुप्पिज्जा खंतिं सेविज्ज पण्डिए ।
 खुड्ढेहिं सह संसग्गिं हासं कीडं च वज्जए ॥९॥
 मा य चण्डालियं कासी बहुयं मा य आलवे ।
 कालेण य अहिज्जित्ता तउं भाइज्ज एगगो^१ ॥१०॥
 आहच्च चण्डालियं कट्टु न निणहविज्ज कयाइ वि ।
 कडं कडे^२ त्ति भासेज्जा अकडं नो कडे^३ त्ति य ॥११॥
 मा गलियस्से^४ व^५ कसं^६ वयणमिच्छे पुणो पुणो ।
 कसं व दट्टुमाइस्से पावगं परिवज्जए ॥१२॥

*अणासवा भूलवया कुसीला
 मिउं पि चण्डं पकरिन्ति सीसा ।
 चित्ताणुया लहु दक्खीववेया
 पसायए ते हु दुरासयं पि ॥१३॥
 नापुटो वागरे किंचि पुटो वा नालियं वए ।
 कोहं असच्चं कुब्बेज्जा धारेज्जा पियमप्पियं ॥१४॥
 *अप्पा चेव दमेयञ्चो अप्पा हु खलु दुहमो ।
 अप्पा दन्तो सुही होइ अस्सिं लोए परत्थ य ॥१५॥
 वरि^७ मे अप्पा दन्तो संजमेण तवेण य ।
 माहं^८ परेहि दम्मन्तो बन्धणेहि वहेहि य ॥१६॥
 पडणीयं च बुद्धायं वाया अदुव कम्मणा ।
 आवी वा जइ वा रहस्से नेव कुज्जा कयाइ वि ॥१७॥

^१ एक्कउं A.^२ कडि B^{१,२}.^३ गलियस्सु इ B^२.^४ कस्सं B^१.^५ वरं B^{१,२}, J.^६ ना^७ A.

न पक्खउं न पुरउं नेव किञ्चाण पिठुउं ।
 न जुंजे ऊरुणा ऊरुं सयणे नो पडिस्सुणे ॥१८॥
 *नेव पल्हत्थियं कुज्जा पक्खपिण्डं च संजए ।
 पाए पसारिए वावि न चिट्ठे गुरुण्णिए ॥१९॥
 आयारिएहिं वाहित्तो तुसिणीउं न कयाइ वि ।
 पसायपेही नियागट्ठी^१ उवचिट्ठे गुरुं सया ॥२०॥
 आलवन्ते लवन्ते वा न निसीएज्ज कयाइ वि ।
 चइऊणमासणं धीरो जउं जत्तं^२ पडिस्सुणे ॥२१॥
 आसणगउं न पुच्छेज्जा नेव सेज्जागउं कया ।
 आगम्मुकुडुउं सन्तो पुच्छिज्जा पंजलीउडो^३ ॥२२॥
 एवं विणयजुत्तस्स सुत्तं^४ अत्थं च तदुभयं ।
 पुच्छमाणस्स सीसस्स वागरिज्ज जहासुयं ॥२३॥
 मुसं परिहरे भिक्खू न य ओहारिणिं वए ।
 भासादोसं परिहरे मायं च वज्जए सया ॥२४॥
 न लवेज्ज पुट्ठो सावज्जं न निरटुं न मम्मयं ।
 अप्पणट्ठा परट्ठा वा उभयस्सन्तरेण वा ॥२५॥
 समरेसु अगारेसु^५ सन्धीसु य महापहे ।
 एगो एगत्थिए सद्धिं नेव चिट्ठे न संलवे ॥२६॥
 *जम्मे वुड्ढाणुसासन्ति^६ सीएण^७ फस्सेण वा ।
 मम लाभो^८ त्ति पेहाए पयउं तं पडिस्सुणे ॥२७॥

^१ पिठुं A. ^२ जुत्तं B^{१,२}. ^३ नलि B^१. ^४ सुत्तं J.
^५ सुं A, पां J. ^६ बुं B^{१,२}, J. ^७ सीतेण A.
^८ लाभु B^{१,२}, जाहो J.

अणुसासणमोवायं दुक्कडस्स य चोयणं ।
 हियं तं मखई पखो बेसं होइ असाहुणो ॥ २८ ॥
 हियं विगयभया बुद्धा फरुसं पि अणुसासणं ।
 बेसं तं होइ मूढाणं खन्तिसोहिकरं पयं ॥ २९ ॥
 आसणे उवचिठ्ठेज्जा अणुचे अकुए^१ थिरे ।
 अप्पुट्ठाई निरुट्ठाई निसीएज्जप्पकुक्कुए^२ ॥ ३० ॥
 कालेण निक्खमे भिक्खू कालेण य पडिक्कमे ।
 अकालं च विवज्जित्ता काले कालं समायरे ॥ ३१ ॥
 परिवाडीए न चिठ्ठेज्जा भिक्खू दत्तेसणं चरे ।
 पडिरूवेण एसिच्चा मियं कालेण भक्खए ॥ ३२ ॥
 नाइदूरमणासन्ने नन्नेसिं चक्खुफासउं ।
 एगो चिठ्ठेज्ज भत्तट्ठा लंघिया^३ तं नडक्कमे ॥ ३३ ॥
 नाइउच्चे न^४ नीए वा नासन्ने नाइदूरउं ।
 फासुयं परकडं पिण्डं पडिगाहेज्ज संजए ॥ ३४ ॥
 अप्पपाणेऽप्पवीयंमि पडिच्छन्नंमि संवुडे^५ ।
 समयं संजए भुंजे जयं अपरिसाडियं ॥ ३५ ॥
 सुकडि त्ति सुपक्कि त्ति सुच्छिन्ने सुहडे मडे ।
 सुणिट्ठिए सुलद्धि^६ त्ति सावज्जं वज्जए मुणी ॥ ३६ ॥
 रमए पण्डिए सासं हयं भहं व वाहए ।
 बालं सम्मइ सासन्तो गलियस्सं व वाहए ॥ ३७ ॥

^१ अकुए B^१.^२ एप^२ A.^३ एत्ता A, B^{१,२}, J.^४ व B^{१,२}, J.^५ एदे A.^६ एलिट्ठि B^१, एलिट्ठि B^२.

*खट्वा मे चवेडा मे अक्कोसा य वहा य मे ।
 कल्लाणमणुसासन्तो^१ पावदिट्ठि त्ति मन्ने^२ ॥३८॥
 पुत्तो मे भाय नाइ त्ति साहू कल्लाण मन्ने^३ ।
 पावदिट्ठि उ अप्पाणं सासं दासु^४ त्ति मन्ने^५ ॥३९॥
 न कोवए आयरियं अप्पाणं पि न कोवए ।
 बुद्धोवघाई न सिया न सिया तोत्तगवेसए ॥४०॥
 आयरियं कुवियं नच्चा पत्तिएण पसायए^६ ।
 विञ्जवेज्ज पंजलीउडो^७ वएज्ज न पुणु^८ त्ति य ॥४१॥
 धम्मज्जियं च ववहारं बुद्धेहायरियं सया ।
 तमायरन्तो ववहारं गरहं नाभिगच्छई ॥४२॥
 *मणोगयं वक्कगयं जाणिन्तायरियस्स उ ।
 तं परिगिञ्ज वायाए कम्मणा उववायए ॥४३॥
 *वित्ते अचोइए निच्चं खिप्पं हवइ सुचोइए ।
 जहोवइट्ठं सुकयं किच्चाइं कुवई सया ॥४४॥
 नच्चा नयइ^९ मेहावी लोए किन्ती से जायए ।
 हवई किच्चाणं सरणं भूयाणं जगई जहा ॥४५॥
 *पुज्जा जस्स पसीयन्ति संबुद्धा पुव्वसंयुया ।
 पसन्ना लाभइस्सन्ति विउलं अट्ठियं^{१०} सुयं ॥४६॥
 *स पुज्जसत्थे सुविणीयसंसए
 मणोरुई चिट्ठइ कम्मसंपया ।
 तवोसमायारिसमाहिंसंवुडे
 महज्जुई पंच वयाइं पालिया ॥४७॥

^१ सासन्ता A.

^२ दासं B^१, दासि J.

^३ साहए B^१.

^४ त्ति B^१, J.

पुणो J.

^५ ई A

^६ इट्ठियं B^१.

स देवगन्धर्वमणुस्सपूइए
 चइत्तु देहं मलपंकपुञ्चयं ।
 सिञ्चे वा हवइ सासए
 देवे वा अप्परए महिइए^१ ॥४६॥ त्ति बेमि ॥
 ॥ विणयसुयं समत्तं ॥

॥ परीसहञ्जयणं ॥

॥ द्वितीयम् अध्ययनम् ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु
 बावीसं परीसहा समणेणं भगवया महावीरेणं कासवेणं
 पवेइया । जे भिक्खू सोच्चा नच्चा जिच्चा अभिभूय भिक्खा-
 यरियाए परिच्चयन्तो पुट्ठो नो निणहवेज्जा ॥ कयरे ते^२
 खलु^३ बावीसं परीसहा समणेणं भगवया महावीरेणं
 कासवेणं पवेइया । जे भिक्खू सोच्चा नच्चा जिच्चा अभिभूय
 भिक्खायरियाए परिच्चयन्तो पुट्ठो नो निणहवेज्जा ॥ इमे ते^२
 खलु^३ बावीसं परीसहा समणेणं भगवया महावीरेणं कासवेणं
 पवेइया । जे भिक्खू सोच्चा नच्चा जिच्चा अभिभूय भिक्खा-
 यरियाए परिच्चयन्तो पुट्ठो नो निणहवेज्जा ॥ तं जहा ॥
 दिगिंछापरीसहे^३ १ पिवासापरीसहे २ सीयपरीसहे ३ उसि-
 णपरीसहे ४ दंसमसयपरीसहे ५ अचेलपरीसहे^४ ६ अरइ-

^१ मह^० B^{१२}, J

^२ खलु ते J

^३ *गच्छा^० J, (but *गच्छा

SBE. lv, १).

^४ अचेलय^० A

परीसहे ७ इन्धीपरीसहे ८ चरियापरीसहे ९ निसीहियाप-
रीसहे १० सेज्जापरीसहे ११ अन्नोसपरीसहे १२ वहपरीसहे १३
जायणापरीसहे १४ अलाभपरीसहे १५ रोगपरीसहे १६
तण्णफासपरीसहे १७ जल्लपरीसहे १८ सक्कारपुरक्कारपरी-
सहे^१ १९ पन्नापरीसहे २० अन्नाणपरीसहे २१ दंसणप-
रीसहे^२ २२ ॥

परीसहाणं पविभत्ती कासवेणं पवेइया ।

तं मे उदाहरिस्सामि आणुपुञ्जिं सुणेह मे ॥ १ ॥

१ *दिगिंछापरीगए देहे तवस्सी भिक्खू थामवं ।

न छिन्दे न छिन्दावए न पए न पयावए ॥ २ ॥

कालीपङ्गसंकासे किसे धमणिसंतए^३ ।

मायन्ने असणपाणस्स अदीणमणसो^४ चरे ॥ ३ ॥

२ तउं पुट्ठो पिवासाए दीगुंछी^५ लज्जसंजए ।

सीउदगं न सेविज्जा वियडस्सेसणं चरे ॥ ४ ॥

*छिन्नावाएसु पण्येसु आउरे सुपिवासिए^६ ।

परिसुक्खमुहादीणे^७ तं तितिक्षे परीसहं ॥ ५ ॥

३ *चरन्तं विरयं लूहं सीयं^८ फुसइ एगया ।

नाइवेलं मुणी गच्छे सोच्चाणं जिणसासणं ॥ ६ ॥

न मे निवारणम्^९ अत्थि छवित्ताणं न विज्जई ।

अहे^{१०} तु अग्गिं सेवामि इइ भिक्खू न चिन्ताए ॥ ७ ॥

^१ *पुरसक्कार° A.

^२ सम्मत्तपरीसहे २२ (दंसणपरीसहे) J.

^३ धवणि° A.

^४ चहीण° A.

^५ *गंछी B^३, *गुंछा° J.

^६ सुप्पि° A.

^७ *सुहि दीणि B^{१,२}, J.

^८ सीतं A.

^९ *वारं J.

^{१०} अहं B^{१,२}, J.

- ४ उसिणंपरियावेणं परिदाहेण तज्जिए ।
 धिंसु वा परियावेणं सायं^१ नो परिदेवए ॥८॥
 *उण्हाहितत्ते^२ मेहावी सिण्णणं वि नो पत्थए ।
 गायं नो परिसिंचेज्जा न वीएज्जा य अप्पयं ॥९॥
- ५ पुट्ठो य दंसमसएहिं समरेव महामुणी ।
 नागो संगामसीसे वा सूरु अमिहणे परं ॥१०॥
 न संतसे न वारेज्जा मणं पि न पउंसए^३ ।
 उवेहे^४ न हणे पाणे भुंजन्ते मंससोणियं ॥११॥
- ६ परिजुखेहि^५ वत्थेहिं होक्खामि त्ति अचेलए ।
 अदुवासचेले^६ होक्खामि^७ इइ भिक्खू न चिन्तए ॥१२॥
 *एगयाचेलए होइ सचेले आवि एगया ।
 एयं धम्महियं^८ नच्चा नाणी नो परिदेवए ॥१३॥
- ७ गामाणुगामं रीयन्तं अणगारं अकिंचणं ।
 अरइ^९ अणुप्पवेसेज्जा तं तितिक्खे परीसहं ॥१४॥
 अरइं पिट्ठउं किच्चा विरए आयरक्खए ।
 धम्मारामे निरारम्भे उवसन्ते मुणी चरे ॥१५॥
- ८ *संगो एस मणूसाणं^{१०} जाउं लोगंमि इत्थिउं ।
 जस्स एया परिच्चाया सुकडं^{११} तस्स सामखं ॥१६॥
 *एयमादाय^{१२} मेहावी पंकभूया उ इत्थिउं ।
 नो ताहिं विणिहम्मेज्जा^{१३} चरेज्जत्तगवेसए ॥१७॥

^१ सातं A. ^२ *तत्तो J. ^३ पउंसए B^{१-२}. ^४ *ह B^{१-२}, J.
^५ *ण B^{१-२}. ^६ *लए J. ^७ होक्खं J. ^८ धम्मं हियं J.
^९ *र A. ^{१०} *णुस्सा B^{१-२}, J. ^{११} *क A. ^{१२} एवम् चा A, B^१.
^{१३} *हत्ति B^{१-२}, J.

९ *एग एव चरे लाढे अभिभूय परीसहे ।

गामे वा नगरे वावि निगमे वा रायहाणिए ॥ १८ ॥

असमाणे चरे भिक्खू नेव कुज्जा परिग्गहं ।

असंसत्ते गिहत्थेहिं अणिएउ^१ परिच्चए ॥ १९ ॥

१० सुसाणे सुन्नगारे वा रुक्खमूले व एगउ ।

अकुङ्कुउं निसीएज्जा न य विच्चासए परं ॥ २० ॥

*तत्थ से चिट्ठमाणस्स^२ उवसग्गाभिधारए ।

संकाभीउं न गच्छेज्जा उट्ठित्ता अन्नमासणं ॥ २१ ॥

११ उच्चावयाहिं सेज्जाहिं तवस्सी भिक्खु^३ धामवं ।

नाइवेलं विहम्मज्जा पावदिट्ठी विहम्मई ॥ २२ ॥

पइरिक्खवस्सयं^४ लब्धुं कल्लाणमदुवा पावयं ।

किमेगराउं^५ करिस्सइ^६ एवं तत्थऽहियासए ॥ २३ ॥

१२ अञ्जोसेज्जा परे भिक्खुं^७ न तेसिं पडिसंजले ।

सरिसो होइ बालाणं तम्हा भिक्खू न संजले ॥ २४ ॥

सोच्चाणं फरुसा भासा दारुणा गामकण्टगा ।

तुसिणीउं उवेहेज्जा न ताउं मणसीकरे ॥ २५ ॥

१३ हउं न संजले भिक्खू मणं पि न पउंसए ।

तिनिक्खं परमं नच्चा भिक्खू धम्मं समायरे ॥ २६ ॥

*समणं संजयं दन्तं हणेज्जा कोइ कत्थई ।

नत्थि जीवस्स नासु^८ त्ति एवं पेहेज्ज^९ संजए ॥ २७ ॥

^१ *यउं A, *जिउं J.

^२ चच्छ B^२, J.

^३ *क्खू J.

^४ *क्खं वसयं J.

^५ रायं B^२, J.

^६ *स्सत्ति J.

^७ भिक्खू A.

^८ नासो J.

^९ चिसीज्ज J.

- १४ दुक्करं खलु भो निच्चं अणुगारस्स भिक्खुणो ।
 सच्चं से जाइयं होइ नत्थि किंचि अजाइयं ॥ २८ ॥
 गोयरगपविट्ठस्स पाणी नो सुप्पसारए ।
 सेउं अगारवासु^१ त्ति इइ भिक्खू न चिन्तए ॥ २९ ॥
- १५ परेसु घासमेसेज्जा भोयणे परिणिट्ठिए ।
 लद्धे पिण्डे अलद्धे वा नाणुतप्पेज्ज पण्डिए ॥ ३० ॥
 अज्जेवाहं न लब्भामि अवि लाभो सुए सिया ।
 जो एवं पडिसंचिक्खे अलाभो तं^२ न^३ तज्जए ॥ ३१ ॥
- १६ नच्चा उप्पइयं^४ दुक्खं वेयणाए दुहट्ठिए^५ ।
 अदीणो थावए पन्नं पुट्ठो तत्थहियासए ॥ ३२ ॥
 *तेइच्छं^६ नाभिनन्देज्जा संचिक्खत्तगवेसए ।
 एवं खु तस्स सामखं जं न कुज्जा न कारवे ॥ ३३ ॥
- १७ अचेलगस्स लूहस्स संजयस्स तवस्सिणो ।
 तणेसु सयमाणस्स हुज्जा गायविराहणा ॥ ३४ ॥
 *आयवस्स निवाएण अउला हवइ वेयणा ।
 एवं नच्चा न सेवन्ति तन्तुजं तणतज्जिया ॥ ३५ ॥
- १८ *किलिच्चगाए^७ मेहावी पंकेण व रएण वा ।
 धिंसु वा परियावेण^८ सायं नो परिदेवए ॥ ३६ ॥
 *वेएज्ज^९ निज्जरापेही आरियं धम्मणुत्तरं ।
 जाव सरीरभेउ^{१०} त्ति जल्लं काएण धारए ॥ ३७ ॥

^१ वासो A.^२ तस्य A.^३ उप्पाइयं A.^४ इत्तिए B^१.^५ तेजि B^२, J.^६ नन्दने A.^७ ता B^२, J^८ वेदे A.^९ भेउ B^१, J

- १९ अभिवायणमभ्युत्थाणं सामी कुज्जा^१ निमन्तणं ।
 जे ताइं पडिसेवन्ति न तेसिं पीहए मुणी ॥ ३८ ॥
 *अणुक्कसाई अप्पिच्छे अन्नाएसी^२ अलोलुए ।
 रसेसु नाणुगिअेज्जा नाणुतप्पेज्ज पन्नवं ॥ ३९ ॥
- २० से नूणं मए पुबं कम्माणाणफला कडा ।
 जेणाहं नाभिजाणामि पुटो केणइ कणहुई ॥ ४० ॥
 अह पच्छा उइज्जन्ति कम्माणाणफला कडा ।
 एवमस्सासि अप्पाणं नच्चा कम्मविवागयं ॥ ४१ ॥
- २१ निरट्ठगम्मि विरउं मेहुणाउं सुसंवुडो ।
 जो^३ सक्खं नाभिजाणामि धम्मं कस्साणपावगं ॥ ४२ ॥
 *तवोवहाणमादाय पडिमं पडिवज्जउं^४ ।
 एवं पि विहरउं मे छउमं^५ न नियट्ठई^६ ॥ ४३ ॥
- २२ नत्थि नूणं परे^७ लोए इड्डी वावि तवस्सिणो ।
 अदुवा वंचिउंमि त्ति इइ^८ भिक्खू न चिन्तए ॥ ४४ ॥
 अभू जिणा अत्थि जिणा अदुवावि भविस्सई ।
 मुसं ते एवमाहंसु इइ भिक्खू न चिन्तए ॥ ४५ ॥
 एए परीसहा सवे कासवेण निवेइया ।
 जे भिक्खू न विहम्मज्जा पुटो केणइ कणहुई ॥ ४६ ॥
 त्ति वेमि ॥

॥ परीसहअध्यायणं समत्तं ॥

^१ *ज्ज J.

^२ अन्नातिथी A.

^३ जं A.

^४ *वज्जिथा A.

^५ छं A.

^६ *वट्ठई B^{१,२}, *वट्ठए J.

^७ परं B^{१,२}, J.

^८ इति A.

॥ चाउरंगिज्जं तृतीयम् अध्ययनम् ॥

- * चत्तारि परमंगाणि दुल्लहाणीह जन्तुणो ।
 माणुसत्तं सुई सच्चा संजमंमि य वीरियं ॥ १ ॥
 समावन्नाण संसारे नाणागोत्तासु जाइसु ।
 कम्मा नाणाविहा कट्टु पुढो विस्संभिया पया ॥ २ ॥
 एगया देवलोएसु नरएसु वि^१ एगया ।
 एगया आसुरं कायं आहाकम्मेहिं^२ गच्छई ॥ ३ ॥
 एगया खत्तिउं होइ तउं चण्डालवोक्कसो^३ ।
 तउं कीडपयंगो य तउं^४ कुण्णुपिवीलिया^५ ॥ ४ ॥
 * एवमावट्टजोणीसु पाणिणो कम्मकिञ्चिसा ।
 न निविज्जन्ति संसारे सब्बट्टेसु व^६ खत्तिया ॥ ५ ॥
 कम्मसंगेहिं सम्मूढा दुक्खिया बहुवेयणा ।
 अमाणुसासु जोणीसु विणिहम्मन्ति^७ पाणिणो ॥ ६ ॥
 * कम्माणं तु पहाणाए आणुपुब्बी कयाइ उ ।
 जीवा सोहिमणुप्पत्ता आययन्ति मणुस्सयं ॥ ७ ॥
 माणुस्सं विग्गहं लब्धुं सुई धम्मस्स दुल्लहा ।
 जं सोच्चा पडिवज्जन्ति तवं खन्तिमहिंसयं ॥ ८ ॥
 आहच्च सवणं लब्धुं सच्चा परमदुल्लहा ।
 सोच्चा नेआउयं मग्गं बहवे परिभस्सई ॥ ९ ॥

^१ च B¹. ^२ चहा^० B^{1,2}, J. ^३ वुक्क^० B^{1,2} ^४ ततो A.
^५ पिपो^० A, पिवा^० J. ^६ य J. ^७ विणि^० B^{1,2}, J.

सुदं च लङ् सङ् च वीरियं पुण दुल्लहं ।
 बहवे रोयमाणा वि नो य खं पडिवज्जए^१ ॥ १० ॥
 माणुसत्तंमि आयाउं जो धम्मं सोच्च सहहे ।
 तवस्सी वीरियं लङ् संवुडे^२ निहुणे^३ रयं ॥ ११ ॥
 *सोही उज्जुयभूयस्स धम्मो सुद्धस्स चिट्ठई ।
 निद्वाणं परमं जाइ घयसिन्ति^४ व्व^५ पावए ॥ १२ ॥
 विगिंच^६ कम्मुणो हेउं जसं संचिणु खन्तिए ।
 सरीरं^७ पाढवं^८ हिच्चा^९ उट्टं पक्कमई दिसं ॥ १३ ॥
 विसालिसेहिं^{१०} सीलेहिं जक्खा उत्तरउत्तरा ।
 महासुक्का व दिप्पन्ता मन्नन्ता अपुणच्चवं ॥ १४ ॥
 अप्पिया देवकामाणं कामरूवविउच्चिणो ।
 उट्टं कप्पेसु चिट्ठन्ति पुट्ठा वाससया बहू ॥ १५ ॥
 तत्थ^१ ठिच्चा जहाठाणं जक्खा आउक्खए चुया ।
 उवेन्ति माणुसं जोणिं से दसंगेऽभिजायई^{१०} ॥ १६ ॥
 खेत्तं वत्थुं हिरखं च पसवो दासपोरुसं ।
 चत्तारि कामखन्थाणि तत्थ से उववज्जई ॥ १७ ॥
 मित्तवं नायवं होइ उच्चागोए य वस्सवं ।
 अप्पायके महापन्ने अभिजाए जसोबले ॥ १८ ॥
 भोच्चा माणुस्सए भोए अप्पडिरूवे अहाउयं ।
 पुट्ठिं विसुद्धसद्धम्मे केवलं बोहि बुद्धिया ॥ १९ ॥

^१ ०ई J. ^२ ०वुडो A. ^३ ०हणे B^२. ^४ ०सिन्ति व B^१.
^५ ०विंच A. ^६ पाढवं सरीरं B^१ २, J. ^७ ०हो A. ^८ ०ली B^१ २.
^९ ०वत्थ B^१. ^{१०} ०जायए B^१ २, J.

चउरंगं दुल्लहं मत्ता संजमं पडिवज्जिया ।
 तवसा धुयकम्मसे^१ सिद्धे हवइ^२ सासए ॥२०॥ त्ति वेमि ॥
 ॥ चाउरंगिज्जं समत्तं ॥

॥ असंखयं चतुर्थम् अध्ययनम् ॥

असंखयं जीविय मा पमायए
 जरोवणीयस्स हु नत्थि ताणं ।
 एवं विजाणाहि जणे पमत्ते
 किण्णु^३ विहिंसा अजया गहिन्ति ॥१॥
 *जे पावकम्मेहि धणं मणूसा^४
 समाययन्ती^५ अमइं गहाय ।
 पहाय ते पासपयट्टिए नरे
 वेराणुबद्धा नरयं उवेन्ति ॥२॥
 *तेणे जहा सन्धिमुहे गहीए
 सकम्मुणा किञ्चइ पावकारी ।
 एवं पया पेच्च इहं च लोए
 कडाण कम्माण न मुक्ख अत्थि ॥३॥
 संसारमावन्न परस्स अट्ठा
 साहारणं जं च करेइ^६ कम्मं ।
 कम्मस्स ते तस्स उ वेयकाले
 न बन्धवा बन्धवयं उवेन्ति ॥४॥

^१ धुत^० A, J.

^२ भवति A.

^३ कसु B^{१-२}.

^४ मणुस्सा B^{१-२}.

^५ गति A.

^६ करेन्ति A.

विज्ञेयं ताणं न लभे पमत्ते
 इमंमि लोए अदुवा परत्था ।
 दीवप्पणट्ठे व अणन्तमोहे
 नेयाउयं दट्ठमदट्ठमेव ॥ ५ ॥
 सत्तेसु यावी पडिबुद्धजीवी
 न बीससे पण्डिए आसुपत्ते ।
 घोरा मुहुत्ता अबलं सरीरं
 भासुण्डपक्खी व चरप्पमत्ते ॥ ६ ॥
 चरे पयाइं परिसंक्कमाणो
 जं किंचि पासं इह मणमाणो ।
 लाभन्तरे जीविय वूहइत्ता^१
 पच्छा परिजाय मलावधंसी ॥ ७ ॥
 छन्दनिरोहेण उवेइ मोक्खं
 आसे जहा सिक्खियवम्मधारी ।
 पुब्बाइं वासाइं चरप्पमत्ते
 तम्हा मुणी खिप्पमुवेइ मोक्खं ॥ ८ ॥
 स पुब्बमेवं न लभेज्ज पच्छा
 एसोवमा सासयवाइयाणं ।
 विसीयई^२ सिढिले आउयंमि^३
 कालोवणीए सरीरस्स भेए ॥ ९ ॥

^१ वू B^{1,2}, J.

^२ वू B^{1,2}.

^३ आउमि A.

खिप्पं न सक्केइ विवेगमेउं
 तम्हा समुट्ठाय पहाय कामे ।
 समिच्च लीयं^१ समया महेसी
 आयाणुरक्खी^२ चरमप्पमत्ते ॥ १० ॥
 मुहुं^३ मुहुं^३ मोहगुणे जयन्तं
 अणेगरूवा समणं चरन्तं ।
 फासा फुसन्ती असमंजसं च
 न तेसि भिक्खू मणसा पउस्से ॥ ११ ॥
 मन्दा य फासा बहुलोहणिज्जा
 तहप्पगारेसु मणं न कुज्जा ।
 रक्खिज्ज कोहं^४ विणएज्ज माणं
 मायं न सेवे^५ पयहेज्ज^६ लीहं ॥ १२ ॥
 जेऽसंखया तुच्छा परप्पवाई
 ते पिज्जदोसाणुगया परब्भा ।
 एए^७ अहम्मे त्ति दुगुंछमाणो
 कंखे गुणे जाव सरीरभेउ ॥ १३ ॥ त्ति वेमि ॥
 ॥ असंखयं समत्तं ॥

॥ अकाममरणिज्जं पञ्चमम् अध्ययनम् ॥

*अखवंसि महोधंसि एगे तिखे दुरुत्तरं^८ ।

तत्थ एगे महापब्बे इमं पण्हमुदाहरे ॥ १ ॥

^१ लीयं J. ^२ अप्पाणु B^{१,२}, अप्पाण J. ^३ मुहुं A. ^४ मोहं B^{१,२}, J.
^५ सेवेज्ज B^{१,२}, J. ^६ पयहेज्ज B^{१,२}, J. ^७ एति A, J. ^८ ०२ B^{१,२}.

*सन्निमे य दुवे ठाणा अक्खाया^१ मरणन्तिया ।
 अकाममरणं चेव सकाममरणं तथा ॥२॥
 बालाणं तु^२ अकामं तु मरणं असइं भवे ।
 पण्डियाणं सकामं तु उक्कोसेण सइं भवे ॥३॥
 तत्थिमं पढमं ठाणं महावीरेण देसियं ।
 कामगिद्धे जहा बाले भिसं कूराइं कुब्बइं ॥४॥
 जे गिद्धे कामभोगेसु एगे कूडाय गच्छइं ।
 न मे दिट्ठे परे लोए चक्खुदिट्ठा इमा रईं^३ ॥५॥
 हत्थागया इमे कामा कालिया जे अणागया ।
 को जाणइ परे लोए अत्थि वा नत्थि वा पुणो ॥६॥
 जणेण सडिं होक्खामि इइ बाले पगब्भइं ।
 कामभोगाणुराएणं केसं संपडिवज्जइं ॥७॥
 तउं^४ से दण्डं समारभइं^५ तसेसु धावरेसु य ।
 अट्ठाए य अणट्ठाए भूयगामं^६ विहिंसइं ॥८॥
 हिंसे बाले मुसावाई माइल्ले पिसुणे सढे ।
 भुंजमाणे सुरं मंसं सेयमेयं ति मच्चइं^७ ॥९॥
 कायसा वयसा मत्ते^८ वित्ते गिद्धे य इत्थिसु ।
 दुहउं^९ मलं संचिणइ सिंसुणागु व मट्ठियं ॥१०॥
 तउं पुट्ठो आयंकेणं गिलाणो परितप्पइं ।
 पभीउं परलोगस्स कम्माणुप्पेहि अप्पणो ॥११॥

^१ आखाया A.

^२ om. Mss.

^३ रईं A.

^४ ततो A.

^५ *इ A.

^६ भूतग्रामं A.

^७ *च A.

^८ मत्तो J.

^९ दुहउं A.

सुया मे नरए^१ ठाणा असीलाणं च जा गई ।
 बालाणं कूरकम्माणं पगाढा जत्थ वेयणा ॥ १२ ॥
 तत्थोववाइयं ठाणं जहा मेयमणुस्सुयं ।
 आहाकम्मेहिं गच्छन्तो सो पच्छा परितप्पई ॥ १३ ॥
 *जहा सागडिउं जाणं समं हिच्चा महापहं ।
 विसमं मग्गम् ओइस्सो अक्खे भग्गंमि सोयई^२ ॥ १४ ॥
 एवं धम्मं विउक्कम्मं^३ अहम्मं पडिवज्जिया ।
 बाले मच्चुमुहं पत्ते अक्खे भग्गे व सोयई ॥ १५ ॥
 तउं स मरणन्तंमि^४ बाले सन्तसई भया ।
 अकाममरणं मरई धुत्ते व कलिणा जिए ॥ १६ ॥
 एयं अकाममरणं बालाणं तु पवेइयं ।
 एत्तो सकाममरणं परिइयाणं सुणेह मे ॥ १७ ॥
 *मरणं पि सपुत्ताणं जहा मेयमणुस्सुयं ।
 विप्पसखमणाघायं संजयाण वुसीमउं ॥ १८ ॥
 न इमं सब्बेसु भिक्खूसु न इमं सब्बेसु ऽगारिसु ।
 नाणासीला अगारत्था विसमसीला य भिक्खुणो ॥ १९ ॥
 सन्ति एगेहिं भिक्खूहिं गारत्था संजमुत्तरा ।
 गारत्थेहि य सब्बेहिं साहवो संजमुत्तरा ॥ २० ॥
 चीराजिणं नगिणिणं जडी संघाडिमुत्तिणं ।
 एयाणि वि न तायन्ति दुस्सीलं परियागयं^५ ॥ २१ ॥

^१ नरय A. ^२ नर J. ^३ मय A. ^४ मरये तंमि A.
^५ पडि J, *वागयं B^{१-२}.

पिण्डोल एव दुस्सीले नरगाउं न मुञ्चई ।
 भिक्खाए वा गिहित्थे वा सुव्वए कम्मई दिवं ॥२२॥
 अगारिसामाइयंगाणि सङ्गी काएण फासए ।
 पोसहं दुहउं पक्खं एगरायं^१ न हावए ॥२३॥
 एवं सिक्खासमावन्ने^२ गिहिवासे वि सुव्वए ।
 मुञ्चई छविपञ्चाउं गच्छे जक्खसलोगायं^३ ॥२४॥
 अह जे संवुडे भिक्खू दोणहं अन्नयरे सिया ।
 सव्वदुक्खपहीणे वा देवे वावि महिङ्गिए ॥२५॥
 उत्तराइं विमोहाइं जुईमन्ताणुपुव्वसो^४ ।
 समाइखाइं जक्खेहिं आवासाइं जसंसिणो ॥२६॥
 दीहाउया इङ्गिमन्ता समिद्धा कामरूविणो ।
 अहुणोववन्नसंकासा भुज्जो अञ्चिमलिप्पभा ॥२७॥
 ताणि ठाणाणि गच्छन्ति सिक्खित्ता संजमं तवं ।
 भिक्खागे^५ वा गिहित्थे वा जे सन्ति पडिनिवुडा^६ ॥२८॥
 तेसिं सोच्चा सपुज्जाणं संजयाण वुसीमउं ।
 न संतसन्ति मरणन्ते^७ सीलवन्ता^८ बहुस्सुया ॥२९॥
 तुलिया विसेसमादाय दयाधम्मस्स खन्तिए ।
 विप्पसीएज्ज मेहावी तहाभूएण अप्पणा ॥३०॥
 तउं काले अभिप्पेए सङ्गी तालिसमन्तिए ।
 विणएज्ज लोमहरिसं भेयं देहस्स कंखए ॥३१॥

^१ एराइं B^१.

^२ वन्ने A.

^३ जक्खे B^{१,२}.

^४ वुर J.

^५ ए B^{१,२}, J.

^६ उडे A.

^७ मरणां B^{१,२}.

^८ मत्ता A.

वन्तो B^{१,२}, J.

अह कालंमि संपत्ते आघायाय समुस्सयं^१ ।
 सकाममरणं मरई तिहहमन्नयरं मुणी ॥३२॥ त्ति वेमि ॥
 ॥ अकाममरणिज्जं समत्तं ॥

॥ खुड्डागनियंठिज्जं षहम् अध्ययनम् ॥

* जावन्तविज्जापुरिसा^२ सत्ते ते दुक्खसंभवा ।
 लुप्पन्ति बहुसो मूढा संसारंमि अण्णत्ते ॥१॥
 *समिक्ख पंडिअ तम्हा पासजाई पहे बहू ।
 अप्पणा सच्चमेसेज्जा मेत्तिं^३ भूएसु कप्पए ॥२॥
 माया पिया न्हुसा^४ भाया भज्जा पुत्ता य ओरसा ।
 नालं ते मम ताणाए^५ लुप्पन्तस्स सक्कम्मुणा ॥३॥
 एयमट्ठं सपेहाए पासे समियदंसणे ।
 छिन्द गेळिं सिणेहं च न कंखे पुञ्चसंघुयं ॥४॥
 गवासं मणिकुंडलं पसवो दासपोरुसं ।
 सच्चमेयं चइत्ताणं कामरूवी भविस्ससि ॥५॥
 अञ्जल्यं सच्चउं सच्च दिस्स पाणे पियायए ।
 न हणे पाणिणो पाणे भयवेराउं उवरए ॥६॥
 आयाणं नरयं दिस्स नायएज्जं तणामवि ।
 दोगुंछी अप्पणो पाए दिन्नं भुंजेज्ज भोयणं ॥७॥
 *इहमेगे उ मच्चन्ति^६ अप्पच्चक्खाय पावगं ।
 आयरियं विदित्ताणं^७ सच्चदुक्खाण मुच्चई ॥८॥

^१ सुयं A.

^२ जावन्ति J.

^३ मित्तिं A.

^४ एज्जसा B^१·२.

^५ पाय J.

^६ च्छा A.

^७ विह B^१.

भणन्ता अकरेन्ता य बन्धमोक्खपइस्सिणो^१ ।

वायाविरियमेत्तेण समासासेन्ति अप्पयं^२ ॥ ९॥

*न चित्ता तायए भासा कुउं विज्जाणुसासणं ।

विसन्ना^३ पावकम्मेहिं बाला पंडियमाणिणो ॥ १० ॥

*जे केइ सरीरे सत्ता वस्से^४ रूवे य सज्जसो ।

मणसा कायवज्जेणं सजे ते दुक्खसंभवा ॥ ११ ॥

आवन्ना^५ दीहमज्जाणं संसारंमि अणन्तए ।

तम्हा सज्जदिसं पस्सं अप्पमत्तो परिण्वए ॥ १२ ॥

बहिया^६ उट्टमादाय नावकंस्से कयाइ वि ।

पुव्वकम्मखयट्ठाए इमं देहं समुद्धरे ॥ १३ ॥

*विविच्च^७ कम्मुणो हेउं कालकंखी परिण्वए ।

मायं पिंडस्स पाणस्स कडं लज्जूण भक्खए ॥ १४ ॥

सच्चिहिं^८ च न कुब्बेज्जा लेवमायाए संजए ।

पक्खीपत्तं समादाय निरवेक्खो परिण्वए ॥ १५ ॥

एसणासमिउं लज्जू गामे अणियउं चरे ।

अप्पमत्तो पमत्तेहिं पिंडवायं गवेसए ॥ १६ ॥

एवं से उदाहु अणुत्तरनाणी अणुत्तरदंसी^९ अणुत्तरनाणदंस-
णधरे अरहा नायपुत्ते भगवं वेसालिए वियाहिए त्ति वेमि ॥

॥ खुड्डागनियंठिज्जं समत्तं ॥

^१ वंम^० B^१.

^२ वं^० A.

^३ वं^० A.

^४ A. add. व.

^५ वं^० A.

^६ प^० A.

^७ विंच A, B^{१-३}.

^८ वं^० A.

^९ वि A.

॥ एलयं सप्तमम् अध्ययनम् ॥

जहाएसं समुद्दिस्स कोइ पोसेज्ज एलयं ।
 ओयणं^१ जवसं देज्जा पोसेज्जा वि सयंगणे ॥ १ ॥
 *तउं से पुठे परिवूढे जायमेए^२ महोदरे ।
 पीणिए विउले देहे आएसं परिकंखए ॥ २ ॥
 जाव न एइ आएसे^३ ताव जीवइ सो दुही ।
 अह पत्तंमि आएसे सीसं छेत्तूण भुज्जई ॥ ३ ॥
 जहा से खलु उरब्भे आएसाए समीहिए ।
 एवं बाले अहम्मिठ्ठे ईहई नरयाउयं ॥ ४ ॥
 *हिंसे बाले मुसावाई अच्चाणंसि विलोवए ।
 अन्नदत्तहरे^४ तेणे माई कं^५ नु^६ हरे सढे ॥ ५ ॥
 इत्थीविसयंगिजे य महारंभपरिग्गहे ।
 भुंजमाणे सुरं मंसं परिवूढे परंदमे ॥ ६ ॥
 अयकक्करभोई^७ य तुंडिल्ले^८ चियलोहिए^९ ।
 आउयं नरए कंखे जहाएसं व एलए ॥ ७ ॥
 आसणं सयणं जाणं वित्तं कामे^{१०} य^{११} भुंजिया ।
 दुस्साहडं धणं हिच्चा बहं संचिणिया रयं ॥ ८ ॥
 तउं कम्मगुरू जन्तू पशुप्पन्नपरायणे ।
 अय^{१०} व आगयाएसे भरुणन्तंमि सोयई^{११} ॥ ९ ॥

^१ ओयणं B^{१,२}.^२ मेहे J.^३ ओ A.^४ ओ A.^५ कलु A. कलु B^१.^६ कलु A.^७ ओ B^{१,२}.^८ सोविए B^२.^९ कामाणि B^{१,२}, J.^{१०} वए B^{१,२}, J.^{११} सोवए B^२.

तउं आउपरिक्खीणे चुया देहा विहिंसगा ।
 आसुरीयं दिसं बाला गच्छन्ति अवसा तमं ॥ १० ॥
 जहा कागणिए^१ हेउं सहस्सं हारए^२ नरो ।
 अपच्छं अन्नगं भोज्जा राया रज्जं तु हारए ॥ ११ ॥
 एवं माणुस्सगा कामा देवकामाण अन्तिए ।
 सहस्सगुणिया भुज्जो आउं कामा य दिव्विया ॥ १२ ॥
 *अणोगवासानउया जा सा पन्नवउं ठिई ।
 जाणि जीयन्ति दुम्मेहा ऊणवाससयाउए^३ ॥ १३ ॥
 जहा य तिन्नि^४ वाणिया मूलं घेन्नूण निग्गया ।
 एगो ऽत्थ लहई^५ लाभं एगो मूलेण आगउं ॥ १४ ॥
 एगो मूलं पि हारित्ता आगउं तत्थ वाणित्तं ।
 ववहारे उवमा एसा एवं धम्मे वियाणह ॥ १५ ॥
 माणुसत्तं भवे मूलं लाभो देवगई भवे ।
 मूलच्छेएण जीवाणं नरगतिरिक्खत्तणं^६ धुवं ॥ १६ ॥
 दुहउं गई बालस्स आवई^७ वहमूलिया^८ ।
 देवत्तं माणुसत्तं च जं जिए लोलयासढे ॥ १७ ॥
 तउं जिए सई^९ होइ दुविहं दोग्गइं गए ।
 दुल्लहा तस्स उम्मुग्गा^{१०} अच्चाए सुइरादवि ॥ १८ ॥
 एवं जियं^{११} सपेहाए^{१२} तुलिया बालं च पंडियं ।
 मूलियं ते पवेसन्ति माणुसिं जोणिमेन्ति जे ॥ १९ ॥

१ कागिणीए B^{1,2}. २ नर B^{1,2}, J. ३ ऊणि B^{1,2}. ४ न्हि A.
 ५ ए B^{1,2}, J. ६ नरए B¹. ७ आवती A. ८ वड B¹.
 ९ सई B^{1,2}, J. १० उम्मा B^{1,2}, J. ११ जिए A. १२ सा B^{1,2}.

- *वेमायाहिं^१ सिक्खाहिं जे नरा गिहिसुञ्जया ।
 उवेन्ति माणुसं जोखिं कम्मसच्चा हु पाणिणो ॥२०॥
- *जेसिं तु विउला सिक्खा मूलियं ते अइच्छिणा ।
 सीलवन्ता सवीसेसा^१ अदीणा जन्ति देवयं ॥२१॥
- *एवमदीणवं भिक्खुं^२ आगारिं च वियाणिया ।
 कहणु जिच्चमेलिक्खं जिच्चमाणे न संविदे ॥२२॥
- जहा कुसग्गे उदगं समुहेण समं मिणे ।
 एवं माणुस्सगा कामा देवकामाण अन्तिए ॥२३॥
- कुसग्गमेत्ता इमे कामा सच्चिरुद्धंमि आउए ।
 कस्स हेउं पुराकाउं जोगक्खेमं न संविदे ॥२४॥
- *इह कामाणियट्ठस्स अत्तट्ठे अवरज्जई ।
 सोच्चा नेयाउयं मग्गं जं भुज्जो परिभस्सई ॥२५॥
- इह कामाणियट्ठस्स अत्तट्ठे नावरज्जई ।
 पूइदेहनरोहेणं^३ भवे देवि त्ति मे सुयं ॥२६॥
- इड्ढी^४ जुई^५ जसो वखो आउं सुहमणुत्तरं ।
 भुज्जो जत्थ मणुस्सेसु तत्थ से उववज्जई ॥२७॥
- *बालस्स पस्स बालत्तं अहम्मं पडिवज्जिया^६ ।
 चिच्चा धम्मं अहम्मिट्ठे नरए^७ उववज्जई^७ ॥२८॥
- धीरस्स पस्स धीरत्तं सच्चधम्माणुवैत्तिणो ।
 चिच्चा अधम्मं धम्मिट्ठे देवेषु उववज्जई ॥२९॥

^१ *वि० A.^२ *वखू A.^३ *पुति० A.^४ *दी A.^५ *सुत्ती A.^६ *वज्जियो B^{१,२}, J^७ *नरएसुव० A.

तुलियाण बालभावं अवालं चेव पंडिए ।

चइऊण बालभावं अवालं सेवई^१ मुणि ॥३०॥ स्ति वेमि॥

॥ एलयञ्जयणं समत्तं ॥

॥ काविलीयम् अष्टमम् अध्ययनम् ॥

*अधुवे असासयंमी संसारंमि दुक्खपउराए ।

किं नाम होज्ज तं कम्मयं जेणाहं दोग्गइं न गच्छेज्जा^१ ॥१॥

*विजहिन्नु पुब्बसंजोयं न सिण्णेहं कहिंचि कुब्बेज्जा ।

असिण्णेहसिण्णेहकरोहिं दोसपउंसेहि^२ मुच्चए भिक्खू ॥२॥

तो नाणदंसणसमग्गो हियनिस्सेसाय^३ सव्वजीवाणं ।

तेसिं विमोक्खणट्ठाए भासई मुणिवरो विगयमोहो ॥३॥

*सव्वं गन्थं कलहं च विप्पजहे तहाविहं भिक्खू ।

सव्वेसु कामजाएसु^४ पासमाणो न लिप्पई ताई ॥४॥

भोगामिसदोसविसत्ते^५ हियनिस्सेयसबुद्धिवोच्चत्थे ।

बाले य मन्दिए मूढे वञ्छई मच्छिया व खेलंमि ॥५॥

*दुपरिच्चया इमे कामा नो सुजहा अधीरपुरिसेहिं ।

अह सन्ति सुव्वया साहू जे तरन्ति अतरं^६ वणिया वा ॥६॥

*समणामु^७ एगे वयम्माणा पाणवहं^८ मिया अयाणन्ता ।

मन्दा निरयं गच्छन्ति बाला पावियाहिं दिट्ठीहिं ॥७॥

^१ ए B^{१,२}, J.

^२ एज्ज A.

^३ एहिं B^{१,२}.

^४ एसाए B^{१,२}, J.

^५ एवामि A.

^६ एवे A.

^७ एवरं B^१.

^८ समणा नु J.

^९ पाणि B^१.

न हु पाणवहं^१ अणुजाणे मुचेज्ज कयाइ सव्वदुक्खाणं ।
 एवारिएहिं^२ अक्खायं जेहिं इमो साहुधम्मो पक्कतो ॥ ८
 *पाणे य नाइवाएज्जा से समीइ त्ति वुच्चइ ताई ।
 तउं से पावयं कम्मं निज्जाइ उदगं व थलाउं^३ ॥ ९ ॥
 *जगनिस्सिएहिं भूएहिं^४ तसनामेहिं थावरेहिं च ।
 नो तेसिमारभे दंढं मणसा वयसा कायसा चेव ॥ १० ॥
 सुडेसणाउं नच्चाणं तत्थ ठवेज्ज भिक्खू अप्पाणं ।
 जायाए घासमेसेज्जा रसगिद्धे न सिया भिक्खाए ॥ ११ ॥
 *पन्नाणि चेव सेवेज्जा सीयपिंडं पुराणकुम्मासं ।
 अदु वक्कसं पुलंगं वा जवणट्टाए निसेवए मंघुं^५ ॥ १२ ॥
 जे लक्खणं च सुविणं अंगविज्जं^६ च जे पउंजन्ति ।
 न हु ते समणा वुच्चन्ति एवं आयरिएहिं अक्खायं ॥ १३ ॥
 इहजीवियं अणियमेत्ता पभट्टा समाहिजोएहिं ।
 ते कामभोगरसगिद्धा उववज्जन्ति^७ आसुरे काए ॥ १४ ॥
 *तत्तो^८ वि य उव्वट्ठित्ता संसारं बहुं अणुपरियडन्ति ।
 बहुकम्मलेवलित्ताणं बोही होइ सुदुस्सहा^९ तेसिं ॥ १५ ॥
 कसिणं पि जो इमं लोयं पडिपुणं दलेज्ज इक्कस्स ।
 तेणावि से न संतुस्से^{१०} इइ दुप्पूरए इमे आया ॥ १६ ॥
 *जहा लाहा तहा लोहो लाहा लोहो पवड्डइ^{११} ।
 दोमासकयं कज्जं कोडीए वि न निट्ठियं ॥ १७ ॥

^१ पाणि० B^१.^२ एवारिएहिं B^१ २, J.^३ थासीउं J.^४ भूवेहिं B^१.^५ मंघं A.^६ अंगविज्जाउं B^१^७ मत्तो A.^८ तउं B^१.^९ मा A.^{१०} अनुसिक्खा B^१ २.^{११} पवड्डइ J.

नो रक्खसीसु गिअेज्जा गंडवन्हासु अयोगचिन्तासु ।
जाउं पुरिसं पलोभिन्ता सेल्लन्ति जह्मं दासेहिं ॥ १८ ॥
नारीसु नोवगिअेज्जा इत्थी विप्पजहे ज्ञाणागारे ।
धम्मं च पेसलं नच्चा तत्थ ठवेज्ज भिक्खू अप्पाणं ॥ १९ ॥
इइ एस धम्मे अक्खाए कविलेणं च विमुहपन्नेणं ।
तरिहिन्ति जे उ काहिन्ति तेहिं आराहिया दुवे लोग ॥ २० ॥
त्ति वेमि ॥

॥ काविलीयं समत्तं ॥

॥ नमिपइज्जा नवमम् अध्ययनम् ॥

चइज्जण देवलोगाउं उववच्चो माणुसंमि लोगंमि ।
उवसन्तमोहणिज्जो सरई पोराणियं जाइं ॥ १ ॥
जाइं सरिज्जु भयवं सहसंबुद्धो अणुत्तरे धम्मे ।
पुत्तं ठवेज्जु रज्जे अभिण्णिकसमई नमी राया ॥ २ ॥
से^१ देवलीगसरिसे अन्नेउरवरगउं वरे भोए ।
भुंजिज्जु नमी राया बुद्धो भोगे परिचयई ॥ ३ ॥
मिहिलं^२ सपुरजणवयं^३ बलमोरोहं च परियणं सत्तं ।
चिच्चा अभिनिक्खन्तो एगन्तमहिड्डिउं भयवं ॥ ४ ॥
कोलाहलगभूयं^४ आसी मिहिलाए पइयन्तंमि ।
तइया रायरिसिंमि नमिंमि अभिण्णिकसमन्तंमि ॥ ५ ॥

^१ तत् J. ^२ जाव B¹⁻², J. ^३ बी B¹⁻², J. ^४ म B¹⁻², J.
^५ सु B¹. ^६ कोलाहलसंभूयं B¹⁻², J.

अम्बुद्वयं रायरिसिं पञ्ज्जाटाणमुत्तमं ।
 सङ्को माह्वरूवेण^१ इमं वयणमञ्जवी ॥६॥
 किणु भो अञ्ज मिहिला^२ कोलाहलगसंकुला ।
 सुवन्ति दारुणा सहा पासाएसु गिहेसु य ॥७॥
 एयमटुं निसामित्ता हेऊकारणचोइउं^३ ।
 तउं नमी रायरिसी देविन्दं इणमञ्जवी ॥८॥
 मिहिलाए^४ चेइए वच्छे सीयच्छाए मणोरमे ।
 पत्तपुप्फफलोवेए बहूणं बहुगुणे सया ॥९॥
 वाएण हीरमाणंमि चेइयंमि मणोरमे ।
 दुहिया असरणा अत्ता एए कन्दन्ति भो खगा ॥१०॥
 एयमटुं निसामित्ता हेऊकारणचोइउं ।
 तउं^५ नमिं रायरिसिं देविन्दो इणमञ्जवी ॥११॥
 एस अग्गी य वाऊ य एयं डञ्जइ मन्दिरं ।
 भयवं अन्नेउरं तेणं कीस णं नावपेक्खह^६ ॥१२॥
 एयमटुं निसामित्ता हेऊकारणचोइउं ।
 तउं नमी रायरिसी देविन्दं इणमञ्जवी ॥१३॥
 सुहं वसामो जीवामो जेसि मो नत्थि किंचण ।
 मिहिलाए^७ डञ्जमाणीए न मे डञ्जइ किंचण ॥१४॥
 चत्तपुत्तकलत्तस्स निञ्जावारस्स भिक्खुणो ।
 पियं न विज्जई किंचि अप्पियं पि न विज्जई ॥१५॥

^१ माह्वरूवेण B^{1,2}, J. ^२ अ B^{1,2}, J. ^३ वाएउं A. ^४ ततो A.
^५ पिकवाए A, B². ^६ वक्खह B¹.

बहूँ सु मुणियो भहं अणगारस्स भिक्खुणो ।
 सञ्जउं विप्पमुञ्जस्स एगन्तमणुपस्सउं ॥१६॥
 एयमट्ठं निसामित्ता हेउकारणचोइउं ।
 तउं नमिं रायरिसिं देविन्दो इणमञ्जवी ॥१७॥
 पागारं कारइत्ताणं गोपुरट्टालगाणि च ।
 उस्सूलगसयग्घीउं तउं गञ्जसि खत्तिया ॥१८॥
 एयमट्ठं निसामित्ता हेउकारणचोइउं ।
 तउं नमी रायरिसी देविन्दं इणमञ्जवी ॥१९॥
 *सञ्चं^१ नगरं किञ्चा तवसंवरमग्गलं^२ ।
 खन्तिं^३ निउणपागारं तिगुत्तं दुप्पधंसयं ॥२०॥
 धणुं परक्कमं किञ्चा जीवं च इरियं सया ।
 धिइं च केयणं किञ्चा सञ्चेण पल्लिमन्थए^४ ॥२१॥
 तवनारायजुत्तेण भित्तूणं कम्मकंचुयं ।
 मुणी विगयसंगामो भवाउं परिमुञ्चए ॥२२॥
 एयमट्ठं निसामित्ता हेउकारणचोइउं ।
 तउं नमिं रायरिसिं देविन्दो इणमञ्जवी ॥२३॥
 पासाए कारइत्ताणं वज्जमाणगिहाणि य ।
 बालग्गपोइयाउं य तउं गञ्जसि खत्तिया ॥२४॥
 एयमट्ठं निसामित्ता हेउकारणचोइउं ।
 तउं नमी रायरिसी देविन्दं इणमञ्जवी ॥२५॥

^१ च add. B^१.

^२ *संवरमग्गलं aL.

^३ खन्ति A, B^१, खन्ती J.

^४ *मन्थए B^{१-२}.

संसयं खलु सो कुण्डं जो मग्गे कुण्डं घरं ।
 जत्थेव गन्तुमिच्छेज्जा तत्थ कुब्बेज्ज^१ सासयं ॥ २६ ॥
 एयमट्ठं निसामित्ता हेज्जकारणचोइउं ।
 तउं नमिं रायरिसिं देविन्दो इणमच्चवी ॥ २७ ॥
 आमोसे लोमहारे य गंठिभेए य तक्करे ।
 नगरस्स खेमं काऊणं तउं गच्छसि खत्तिया ॥ २८ ॥
 एयमट्ठं निसामित्ता हेज्जकारणचोइउं ।
 तउं नमी रायरिसी देविन्दं इणमच्चवी ॥ २९ ॥
 असइं तु मणुस्सेहिं मिच्छा दंडो पजुंजई ।
 अकारिणो ऽत्थ वञ्छन्ति मुञ्चई कारउं जणो ॥ ३० ॥
 एयमट्ठं निसामित्ता हेज्जकारणचोइउं ।
 तउं नमिं रायरिसिं देविन्दो इणमच्चवी ॥ ३१ ॥
 *जे केइ^२ पत्थिवा तुञ्छं नानमन्ति^३ नराहिवा ।
 वसे ते ठावइत्ताणं तउं गच्छसि खत्तिया ॥ ३२ ॥
 एयमट्ठं निसामित्ता हेज्जकारणचोइउं ।
 तउं नमी रायरिसी देविन्दं इणमच्चवी ॥ ३३ ॥
 जो सहस्सं सहस्साणं संगामे दुज्जए जिणे ।
 एगं जिणेज्ज अप्पाणं एस से परमो जउं ॥ ३४ ॥
 अप्पाणमेव जुञ्छाहि किं ते जुञ्छेण वञ्छउं ।
 अप्पाणामेवमप्पाणं जइत्ता^४ सुहमेहए ॥ ३५ ॥
 पंचिन्दियाणि कोहं माणं मायं तहव लोहं च ।
 दुज्जयं चेव अप्पाणं सव्वं अप्पे जिए जियं ॥ ३६ ॥

^१ कुब्बेज्ज A.^२ जेति A.^३ जो° A.^४ विविक्ता B^१.

एयमटुं निसामित्ता हेऊकारणचोइउं ।
 तउं नमिं रायरिसिं देविन्दो इणमञ्जवी ॥३७॥
 जइत्ता विउले जन्ने भोइत्ता समणमाहणे ।
 दत्ता^१ भोच्चा य जिट्ठा^२ य तउं गच्छसि खत्तिया ॥३८॥
 एयमटुं निसामित्ता हेऊकारणचोइउं ।
 तउं नमी रायरिसी देविन्दं इणमञ्जवी ॥३९॥
 जो सहस्सं सहस्साणं मासे मासे गवं दए ।
 तस्स वि संजमो सेउं अदिन्तस्स वि किंचण ॥४०॥
 एयमटुं निसामित्ता हेऊकारणचोइउं ।
 तउं नमिं रायरिसिं देविन्दो इणमञ्जवी ॥४१॥
 *घोरासमं चइचाणं अन्नं पत्थेसि आसमं ।
 इहेव पोसहरउं भवाहि मणुयाहिवा ॥४२॥
 एयमटुं निसामित्ता हेऊकारणचोइउं ।
 तउं नमी रायरिसी देविन्दं इणमञ्जवी ॥४३॥
 मासे मासे तु जो वालो कुसग्गेण तु भुंजए ।
 न सो सक्खायधम्मस्स^३ कलं अग्घइ सोलसिं ॥४४॥
 एयमटुं निसामित्ता हेऊकारणचोइउं ।
 तउं नमिं रायरिसिं देविन्दो इणमञ्जवी ॥४५॥
 *हिरणं सुवणं मणिमुत्तं कंसं दूसं च वाहणं ।
 कोसं वट्ठावइत्ताणं तउं गच्छसि खत्तिया ॥४६॥
 एयमटुं निसामित्ता हेऊकारणचोइउं ।
 तउं नमी रायरिसी देविन्दं इणमञ्जवी ॥४७॥

^१ दत्ता B¹⁻², J.

^२ जु^० B¹.

^३ सुक्खायस्स धम्मस्स B¹⁻², J.

*मुवखरुप्पस्स उ पइया भवे
 सिया हु केलाससमा असंखया ।
 नरस्स लुब्धस्स न तेहिं किंचि
 इच्छा उ आगाससमा अणन्तिया ॥४८॥
 *पुढवी साली जवा चेव हिरखं पमुभिस्सह ।
 पडिपुखं नालमेगस्स इइ विज्जा तवं चरे ॥४९॥
 एयमट्ठं निसामित्ता हेउकारणचोइउं ।
 तउं नमिं रायरिसिं देविन्दो इणमइवी ॥५०॥
 *अच्छेरयमब्भुदए भोए चयसि पत्थिवा ।
 असन्नो कामे पत्थेसि संकप्पेण विहम्मसि^१ ॥५१॥
 एयमट्ठं निसामित्ता हेउकारणचोइउं ।
 तउं नमी रायरिसी देविन्दं इणमइवी ॥५२॥
 सल्लं कामा विसं कामा कामा आसीविसोवमा ।
 कामे^२ पत्थेमाणा अकामा जन्ति दोग्गइं ॥५३॥
 अहे वयन्ति^३ कोहेणं माणेणं अहमा गई ।
 माया गईपडिग्घाउं लोभाउं दुहउं भयं ॥५४॥
 अवउज्झिऊण माहणरूवं विउज्झिऊण^४ इन्दत्तं ।
 वन्दइ अभित्थुणन्तो इमाहि महुराहिं वग्गूहिं ॥५५॥
 अहो ते निज्जिउं कोहो अहो माणो पराजिउं ।
 अहो निरज्झिया माया अहो^५ लोभो वसीकउं ॥५६॥

^१ *म B^{1,2}, J.^२ अ add. B^{1,2}, J.^३ वयए Mss. J.^४ विउज्झिऊण B^{1,2}, J.^५ ते add. A.

अहो ते अज्जवं साहु अहो ते साहु महवं ।
 अहो ते उत्तमा खन्ती अहो ते मुत्ति उत्तमा ॥५७॥
 इहं सि उत्तमो भन्ते पच्छा होहिसि उत्तमो ।
 लोगुत्तमुत्तमं^१ ठाणं सिद्धिं गच्छसि नीरउं ॥५८॥
 एवं अभित्थुणन्तो रायरिसिं उत्तमाए सज्जाए ।
 पयाहिणं करेन्तो पुणो पुणो वन्दई सज्जो ॥५९॥
 *तो वन्दिज्जण पाए चञ्चकुसलकखणे मुणिवरस्स ।
 आगासेणुप्पइउं ललियचलकुंडलतिरीडी^२ ॥६०॥
 नमो नमेइ अप्पाणं सक्खं सज्जेण चोइउं ।
 चइज्जण गेहं च वेदेही^३ सामखे पज्जुवट्ठिउं ॥६१॥
 एवं कोरन्ति संबुद्धा पंडिया पवियक्खणा ।
 विणियट्ठन्ति भोगेसु जहा से नमी रायरिसी ॥६२॥

॥ स्ति वेमि ॥

॥ नमिपञ्चजा समत्ता ॥

॥ दुमपत्तयं दशमम् अध्ययनम् ॥

दुमपत्तए पण्डुयए^४ जहा निवडइ^५ राइगणाण अच्चए ।
 एवं मणुयाण जीवियं समयं गोयम मा पमायए ॥१॥
 *कुसग्गे जह^६ ओसबिन्दुए थोवं चिट्ठइ लखमाणए ।
 एवं मणुयाण जीवियं समयं गोयम मा पमायए ॥२॥
 इइ इत्तरियम्मि आउए जीवियए^७ बहुपच्चवायए^८ ।

^१ जोन^१ B^१.

^२ *जे J.

^३ वे^३ B^१.

^४ पण्डुए B^१.

^५ राण J.; B^१ om.

^६ उह^६ A.

^७ जीविय व A.

^८ *वह^८ B^१.

विहृणाहि रयं पुरे कडं समयं गोयम मा पमायए ॥३॥
 दुल्लहे खलु माणुसे भवे चिरकालेण वि सञ्चपाणिणं ।
 गाढा य विवाग कम्मणो^१ समयं गोयम मा पमायए ॥४॥
 पुढविज्जायमइगओ उज्जोसं जीवो उ संवसे ।
 कालं संखार्इयं समयं गोयम मा पमायए ॥५॥
 आउज्जायमइगओ उज्जोसं जीवो उ संवसे ।
 कालं संखार्इयं समयं गोयम मा पमायए ॥६॥
 तेउज्जायमइगओ उज्जोसं जीवो उ संवसे ।
 कालं संखार्इयं समयं गोयम मा पमायए ॥७॥
 वाउज्जायमइगओ उज्जोसं जीवो उ संवसे ।
 कालं संखार्इयं समयं गोयम मा पमायए ॥८॥
 वणस्सइकायमइगओ उज्जोसं जीवो उ संवसे ।
 कालमणन्तदुरन्तयं समयं गोयम मा पमायए ॥९॥
 वेइन्दियकायमइगओ उज्जोसं जीवो उ संवसे ।
 कालं संखिज्जसन्नियं समयं गोयम मा पमायए ॥१०॥
 तेइन्दकायमइगओ उज्जोसं जीवो उ संवसे ।
 कालं संखिज्जसन्नियं समयं गोयम मा पमायए ॥११॥
 चउरिन्दियकायमइगओ उज्जोसं जीवो उ संवसे ।
 कालं संखिज्जसन्नियं समयं गोयम मा पमायए ॥१२॥
 पंचिन्दियकायमइगओ उज्जोसं जीवो उ संवसे ।
 सत्तट्ठभवगहणे समयं गोयम मा पमायए ॥१३॥

^१ ण्णा B^१.^२ वाय्य B^१.

देवे नेरइए यमइगओ उओसं जीवो उ संवसे ।
 इओओभवगहणे समयं गोयम मा पमायए ॥ १४ ॥
 एवं भवसंसारे संसरइ सुहासुहेहि कम्मेहिं ।
 जीवो पमायबहुलो समयं गोयम मा पमायए ॥ १५ ॥
 लङ्कण वि माणुसत्तणं आरिअत्तं पुणरावि दुल्लहं ।
 बहवे दसुया मिलक्खुया^१ समयं गोयम मा पमायए ॥ १६ ॥
 लङ्कण वि आरियत्तणं^२ अहीणपंचेन्दियया हु दुल्लहा ।
 विगलिन्दियया^३ हु दीसई समयं गोयम मा पमायए ॥ १७ ॥
 *अहीणपंचेन्दियत्तं पि से लहे उत्तमधम्मसुई हु दुल्लहा^४ ।
 कुत्तिन्धिनिसेवए जणे समयं गोयम मा पमायए ॥ १८ ॥
 लङ्कण वि उत्तमं सुइं सहहणा पुणरावि दुल्लहा ।
 मिच्छत्तनिसेवए जणे समयं गोयम मा पमायए ॥ १९ ॥
 धम्मं पि हु सहहन्तया दुल्लहया^५ काएण फासया ।
 इह कामगुणेहि मुळिया समयं गोयम मा पमायए ॥ २० ॥
 परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
 से सोयबले य हायई समयं गोयम मा पमायए ॥ २१ ॥
 परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
 से चक्खुबले य हायई समयं गोयम मा पमायए ॥ २२ ॥
 परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
 से घाणबले य हायई समयं गोयम मा पमायए ॥ २३ ॥

^१ मिलि° A.

^२ आयरि° B^२, J.

^३ विजि° B^{१,२}.

^४ सुडु° B^१.

^५ वृता A.

परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
 से जिब्बबले य हायई समयं गोयम मा पमायए ॥ २४ ॥
 परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
 से फासबले य हायई समयं गोयम मा पमायए ॥ २५ ॥
 परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
 से सङ्गबले य हायई समयं गोयम मा पमायए ॥ २६ ॥
 अरई गणइ विसूदया आयंका विविहा फुसन्ति ते ।
 विहडइ विहंसइ ते सरीरयं समयं गोयम मा पमायए ॥ २७ ॥
 वोच्छिन्द सिलोहमप्पणो कुमुयं सारइयं व पाणियं ।
 से सङ्गसिलोहवज्जिए समयं गोयम मा पमायए ॥ २८ ॥
 चिच्चाण धणं च भारियं पङ्गइओ हि सि अणगारियं ।
 मा वन्तं पुणो वि आइए^१ समयं गोयम मा पमायए ॥ २९ ॥
 अवउज्झिय मिह्वन्धवं विउलं चेव धणोहसंचयं ।
 मा तं विइयं^२ गवेसए समयं गोयम मा पमायए ॥ ३० ॥
 न हु जिणे अज्ज दिस्सइ^३ बहुमए दिस्सइ^३ मग्गदेसिए ।
 संपइ नेयाउए पहे समयं गोयम मा पमायए ॥ ३१ ॥
 अवसोहिय कण्टगा पंह ओइणो सि पंह महालयं ।
 गच्छसि मग्गं विसोहिया समयं गोयम मा पमायए ॥ ३२ ॥
 अवले जह भारवाहए मा मग्गे विसमे वगाहिया ।
 पच्छा पच्छाणुतावए समयं गोयम मा पमायए ॥ ३३ ॥

^१ आविए B^१, J.
 दोसर B^१.

^२ वितियं A.

^३ नति A.

तिष्ठो हु सि अण्वं महं किं पुण चिट्ठसि तीरमागणो ।
 अभितुर^१ पारं गमित्तए समयं गोयम मा पमायए ॥३४॥
 अकलेवरसेणिम् उस्सिया^२ सिद्धिं गोयम लोयं गच्छसि ।
 खेमं च सिवं अणुत्तरं समयं गोयम मा पमायए ॥३५॥
 बुद्धे परिनिबुद्धे चरे गामगए नगरे व संजए ।
 सन्तीमग्गं च वूहए समयं गोयम मा पमायए ॥३६॥
 बुद्धस्स निसम्म भासियं सुकहियमट्ठपञ्चोवसोहियं ।
 रागं दोसं^३ च^४ छिन्दिया सिद्धिगइं गए गोयमे ॥३७॥
 ॥ त्ति वेमि ॥

॥ दुमपत्तयं समत्तम् ॥

॥ बहुस्सुयपुज्जम्^५ एकादशं अध्ययनम् ॥

संजोगा विप्पमुक्कस्स अणगारस्स भिक्खुणो ।
 आयारं पाउकरिस्सामि आणुपुब्बिं सुणेह मे ॥१॥
 जे यादि होइ निव्विज्जे थड्डे लुड्डे अणिग्गहे ।
 अभिक्खणं उल्लवई अविणीए अबहुस्सुए ॥२॥
 अह पंचहिं ठाणेहिं जेहिं सिक्खा न लब्भई ।
 थम्मा कोहा^६ पमाएणं रोगेणालस्सएण य ॥३॥
 अह अट्ठहिं ठाणेहिं सिक्खासीलि त्ति वुच्चई ।
 अहस्सिरे^७ मया^८ दन्ते न य मम्ममुदाहरे ॥४॥

^१ उर B^१.

^२ कसिया B^{१,२}, J.

^३ दोसमेव A.

^४ बहुस्सुयं B^{१,२}, J.

^५ मोहा B^{१,२}, J.

^६ वृत्ति A.

^७ सदा A.

नासीले न विसीले न^१ सिया अइलोलुए ।
 अकोहणे सचरए सिकखासीलि त्ति वुच्चई ॥५॥
 अह चोइसहिं^२ ठाणेहिं वट्टमाणे उ संजए ।
 अविणीए वुच्चई सो^३ उ निवाणं^४ च न गच्छई ॥६॥
 अभिक्खणं कोही हवइ पवन्धं च पकुच्चई ।
 मेत्तिज्जमाणो वमइ^५ सुयं^६ लङ्खण मज्जई ॥७॥
 अवि पावपरिक्खेवी अवि मित्तेसु कुप्पई ।
 सुप्पियस्सावि मित्तस्स रहे भासइ पावयं ॥८॥
 पइखवाई^७ दुहिले थडे लुडे अणिग्गहे ।
 असंविभागी अवियत्ते अविणीए त्ति वुच्चई ॥९॥
 अह पन्नरसहिं ठाणेहिं सुविणीए त्ति वुच्चई ।
 नीयावत्ती अचवले अमाई अकुजहले ॥१०॥
 अप्पं च अहिक्खिवई पवन्धं च न कुच्चई ।
 मेत्तिज्जमाणो भयई सुयं^६ लङ्खुं न मज्जई ॥११॥
 न य पावपरिक्खेवी न य मित्तेसु कुप्पई ।
 अप्पियस्सावि मित्तस्स रहे कल्लाण भासई ॥१२॥
 कलहडमरवज्जिए बुडे अभिजाइए ।
 हिरिमं पडिसंलीणे सुविणीए त्ति वुच्चई ॥१३॥
 वसे गुरुकुले निचं जोगवं उवहाणवं ।
 पियंकरे पियंवाई^८ से सिकखं लङ्खुमरिहई ॥१४॥

^१ A add वि.^२ चउ^० B¹⁻², J.^३ स B¹⁻²^४ के^० A.^५ एति A.^६ सुयं A.^७ वादी A.^८ वाती A.

जहा संखम्मि पयं निहियं दुहञ्चो वि विरायइ ।
 एवं बहुस्सुए भिक्खू धम्मो किञ्ची तथा सुयं ॥ १५ ॥
 जहा से कञ्चोयाणं आइसे कण्णए सिया ।
 आसे जवेण^१ पवरे एवं हवइ बहुस्सुए ॥ १६ ॥
 जहाइस्ससमारुढे सूरु दढपरक्कमे ।
 उभञ्चो नन्दिघोसेणं एवं हवइ^२ बहुस्सुए ॥ १७ ॥
 जहा^३ करेणुपरिकिस्से कुंजरे सट्ठिहायणं ।
 बलवन्ते अप्पडिहए एवं हवइ बहुस्सुए ॥ १८ ॥
 जहा से तिक्खसिंगे जायस्सन्धे विरायइ ।
 वसहे जूहाहिर्वइ एवं हवइ बहुस्सुए ॥ १९ ॥
 जहा से तिक्खदाढे उट्ठगे^४ दुप्पहंसए ।
 सीहे मियाण पवरे एवं हवइ बहुस्सुए ॥ २० ॥
 जहा से वासुदेवे संखचक्कगयाधरे ।
 अप्पडिहयबले जोहे एवं हवइ बहुस्सुए ॥ २१ ॥
 जहा से चाउरन्ते चक्कवट्ठी महिड्डिए^५ ।
 चोहसरयणाहिर्वइ एवं हवइ बहुस्सुए ॥ २२ ॥
 जहा से सहस्सक्खे वज्जपाणी पुरन्दरे ।
 सक्के देवाहिर्वइ एवं हवइ बहुस्सुए ॥ २३ ॥
 जहा से तिमिरविज्जंसे उच्चिट्ठन्ते^६ दिवायरे ।
 जलन्ते इव तेएण एवं हवइ बहुस्सुए ॥ २४ ॥

^१ जवणे A.

^२ नति A

^३ A add से.

^४ उचरने A.

^५ मह° B¹⁻², J.

^६ उचि° B¹⁻², J.

- जहा से उहुवई चन्दे नक्खत्तपरिवारिए ।
 पडिपुखे पुखमासीए एवं हवइ बहुस्सुए ॥२५॥
- *जहा से सामाइयाणं कोट्टागारे सुरक्खिए ।
 नाणाधन्नपडिपुखे एवं हवइ बहुस्सुए ॥२६॥
- जहा सा दुमाण पवरा जखू नाम मुदंसणा ।
 'अणादियस्स देवस्स एवं हवइ बहुस्सुए ॥२७॥
- *जहा सा नईण पवरा सलिला सागरंगमा ।
 सीया नीलवन्तपवहा एवं हवइ बहुस्सुए ॥२८॥
- जहा से नगाण पवरे सुमहं मन्दरे गिरी ।
 नाणोसहिपज्जलिए एवं हवइ बहुस्सुए ॥२९॥
- जहा से सयंभुरमणे उदही अक्खओदए^१ ।
 नाणारयणपडिपुखे एवं हवइ बहुस्सुए ॥३०॥
- समुद्दगम्भीरसमा दुरासया
 अचक्किया केणइ दुप्पहंसया ।
 सुयस्स पुखा विउलस्स ताइणो
 खविच्चु कम्मं गइमुत्तमं गया ॥३१॥
- तम्हा सुयमहिट्ठिज्जा उत्तमट्ठगवेसए ।
 जेणप्पाणं परं चेव सिद्धिं संपाउणेज्जासि ॥३२॥
- ॥ त्ति वेमि ॥
- ॥ बहुस्सुयपुज्जं समत्तं ॥

^१ आ० B^१ २, J.^२ अक्खओ० B^१.

॥ हरिएसिज्जं द्वादशम् अध्ययनम् ॥

*सोवागकुलसंभूओ गुणुत्तरधरो मुणी ।
 हरिएसबलो नाम आसि भिक्खू जिइन्दिओ ॥ १ ॥
 इरिएसणभासाए उच्चारसमिईसु^१ य ।
 जओ आयाणनिकखेवे संजओ सुसमाहिओ ॥ २ ॥
 मणगुत्तो वयगुत्तो कायगुत्तो जिइन्दिओ^२ ।
 भिक्खट्ठा बम्भइज्जम्मि जन्नवाडे उवट्ठिओ^३ ॥ ३ ॥
 तं पासिऊणम्^४ एज्जनं तवेण परिसोसियं ।
 पन्तोवहिउवगरणं उवहसन्ति अणारिया ॥ ४ ॥
 *जाईमयपडिथडा^५ हिंसगा अजिइन्दिया ।
 अबम्भचारिणो बाला इमं वयणमब्बवी^६ ॥ ५ ॥
 कयरे^७ आगच्छइ^८ दिक्खरूवे काले विगराले^९ फोक्कनासे ।
 ओमचेलए पंसुपिसायभूए संकरदूसं परिवरिय^{१०} कण्ठे ॥ ६ ॥
 *को रे^{११} तुवं^{१२} इय^{१३} अदंसणिज्जे काए व आसाइहमागओ सि ।
 ओमचेलया पंसुपिसायभूया गच्छ क्खलाहि किमिहं
 ठिओ सि ॥ ७ ॥
 जक्खे^{१४} तहिं तिन्दुरक्खवासी अणुकम्पओ तस्स
 महामुणिसस ।
 पच्छायइत्ता नियगं सरीरं इमाइं वयणाइमुदाहरित्था ॥ ८ ॥

^१ *तीसु J.

^२ चित्ति° A.

^३ *वाडमुक्क° Mss. J.

^४ *ण B^{१,२}, J.

^५ *बडा Mss. J.

^६ *वं B^१.

^७ कतरे A.

^८ *ति A.

^९ *ण B^{१,२}.

परिहिण A °हरिय B^{१,२}, J.

^{११} कथरे Mss. J.

^{१२} तुमं Mss. J.

त्व J.

^{१४} जक्खो B^{१,२}, J.

समणो अहं संजञ्जो बम्भयारी विरञ्जो¹ धणपयणप-
रिग्गहाञ्जो ।

परप्पवित्तस्स उ भिक्खकाले अन्नस्स अट्ठा² इहमाग-
ओमि ॥९॥

*वियरिज्जइ खज्जइ³ भुज्जइ³ अन्नं पभूयं भवयाणमेयं⁴ ।
जाणेह⁵ मे जायणजीविणु⁶ त्ति सेसावसेसं लभञ्ज
तवस्सी ॥१०॥

उवक्खडं भोयण माहणाणं अत्तट्ठियं सिद्धमिहेगपक्खं ।
न ऊ⁷ वयं⁸ एरिसमन्नपाणं दाहामु तुञ्जं किमिहं
ठिओसि ॥११॥

*थलेसु बीयाइ ववन्ति कासगा⁹ तहेव निच्चेसु य आससाए ।
एयाए सद्धाए दलाह¹⁰ मञ्जं आराहए पुण्णमिणं खु
खित्तं ॥१२॥

खेत्ताणि¹¹ अहं विइयाणि लोए जहिं पक्खि विरुहन्ति
पुष्पा ।

जे माहणा जाइविज्जोववेया ताइं तु खेत्ताइ सुपेसलाइं ॥१३॥
कोहो य माणो य वही य जेसिं मोसं अदत्तं च परिग्गहं च ।
ते माहणा जाइविज्जाविहूणा ताइं तु खेत्ताइ सुपावयाइं ॥१४॥
*तुब्भेत्थ भो भारधरा गिराणं अट्ठं न जाणेह¹¹ अहिज्ज वेए ।
उच्चावयाइं मुण्णिणो चरन्ति ताइं तु खेत्ताइ सुपेसलाइं ॥१५॥

¹ ओतो A² एट्ठा B¹.³ मुज्जर खज्जर A.⁴ एव J.⁵ एवाहि B¹⁻², J.⁶ ओतो A, J, एणं B¹, ख B².⁷ तुज्जयं A.⁸ B¹⁻² कासगा ante वयंति exh.⁹ एहि B², J, एवाहि B¹.¹⁰ एहं B¹⁻².¹¹ एवाइ B¹⁻², J.

अञ्जावयाणं पडिकूलभासी पभाससे किं तु^१ सगासि अम्हं ।

अवि एयं विणस्सउ अन्नपाणं न य णं दाहामु तुमं

नियण्ठा ॥ १६ ॥

समिईहि मञ्जं सुसमाहियस्स गुत्तीहि गुत्तस्स जिइन्दियस्स ।

जइ मे न दाहित्थ अहेसणिज्जं किमज्ज^२ जच्चाण लहित्थ

लाहं ॥ १७ ॥

के एत्थ खत्ता उवजोइया वा अञ्जावया वा सह खण्डिएहिं ।

एयं दण्डेण फलएण^३ हन्ता कण्ठम्मि घेत्तूण खलेज्ज

जो णं ॥ १८ ॥

अञ्जावयाणं वयणं मुणेत्ता उच्चाइया तत्थ बहू^४ कुमारा ।

दण्डेहि वित्तेहि कसेहि चेव समागया तं इसि^५

तालयन्ति ॥ १९ ॥

रत्तो तहिं कोसलियस्स धूया भइ त्ति नामेण अणिन्दियंगी ।

तं पासिया संजय हम्ममाणं कुञ्जे कुमारे परिनिव्वेइ ॥ २० ॥

देवाभिओगेण निओइएणं दिन्ना मु^६ रत्ता मणसा न भ्हाया ।

नरिन्दरेविन्दभिवन्दिएणं जेणम्मि वन्ता इसिणा स एसो ॥ २१ ॥

एसो हु^७ सो उग्गतवो महप्पा जित्तिन्दिओ संजओ

वम्भयारी ।

जो मे तया नेच्छइ दिज्जमाणिं^८ पिउणा सयं कोसलिएण

रत्ता ॥ २२ ॥

^१ किञ्चु A.

^२ किमित्थ B^{1,2}, J.

^३ फलिय B^{1,2}, J.

^४ बह्वे A.

^५ सुवि A, B¹.

^६ तु A, तु B^{1,2}, J.

^७ उ J.

^८ ओ A.

*महाजसो एसो महानुभागो^१ घोरब्रश्चो घोरपरक्कमो य ।
 मा एयं हीलेह अहीलणिज्जं मा सब्बे ते एण भे निहहेज्जा ॥ २३ ॥
 *एयाइं तीसे वयणाइ सोच्चा पत्तीइ भदाइ सुहासियाइं ।
 इसिस्स वेयावडियट्ठयाए जक्खा कुमारे विणिवारयन्ति ॥ २४ ॥
 ते घोररूवा ठिय अन्नलिक्खेऽसुरा तहिं तं जण तालयन्ति ।
 ते भिब्बदेहे रुहिरं वमन्ते पासित्तु भदा इणमाहु भुज्जो ॥ २५ ॥
 गिरिं नहेहिं खणह अयं दन्नेहिं^२ खायह ।
 जायतेय पाएहि हएह जे भिक्खुं अवमच्चह ॥ २६ ॥
 आसीविसो उग्गतवो महेसो घोरब्रश्चो घोरपरक्कमो य ।
 अगणिं व पक्खन्द पयंगमेणा जे भिक्खुयं भत्तकाले
 वहेह ॥ २७ ॥
 सीसेण एयं सरणं उवेह समागया सब्बजणेण तुब्भे ।
 जइ^३ इच्छह जीवियं वा धणं वा लोगं पि एसो कुविञ्चो
 डहेज्जा ॥ २८ ॥
 *अवहेडिय पिट्ठिसउत्तमंगे पसारिया बाहु अक्कम्मचेट्ठे ।
 निज्जेरियच्छे रुहिरं वमन्ते उड्डंमुहे निग्गयजीहनेत्ते ॥ २९ ॥
 ते पासिया खण्डियकट्ठभूए विमणो विसखो अह
 माहणो सो ।
 इसिं पसाएइ^४ सभारियाओ हीलं च निन्दं च खमाह^५
 भन्ते ॥ ३० ॥

^१ भावो B^१ २, J.^२ इति B^१.^३ तुम्हे B^२, J.^४ वति A.^५ वति A.^६ अन्ते B^१ २, J.

बालेहि मूढेहि अयाणएहिं जं होलिया तस्स खमाह भन्ते ।
महप्पसाया इसिणो हवन्ति न हु मुणो कोवपरा

हवन्ति ॥३१॥

*पुट्ठिं च इण्हं च अणागयं च मणप्पदोसो न मे अत्थि^१
कोइ^१ ।

जक्खा हु वेयावडियं करेन्ति तम्हा हु एए निहया^२

कुमारा ॥३२॥

अत्थं च धम्मं च वियाणमाणा तुब्भं न वि कुप्पह भूइपच्चा ।
तुब्भं तु पाए मरणं उवेमो समागया सब्बजणेण अम्हे ॥३३॥

अच्चेमु ते महाभाग न ते किंचि न अच्चिमो ।

भुंजाहि सालिमं कूरं नाणावज्जणसंजुयं ॥३४॥

इमं च मे अत्थि पभूयमच्चं तं भुंजसू अम्ह अणुग्गहट्ठा ।

बाढं ति पडिच्छइ भत्तपाणं मासस्स ऊ पारणए महप्पा ॥३५॥

तहियं गन्धोदयपुप्फवासं दिव्वा तहिं^३ वसुहारा य वुट्ठा ।

पहयाओ दुन्दुहीओ सुरेहिं आगासे अहो दाणं च घुट्ठं ॥३६॥

*सक्खं खु दीसइ तवोविसेसो न दीसई जाइविसेस कोइ ।

सोवागपुत्तं हरिएससाहुं जस्सेरिसा इड्ढि महाणुभागा ॥३७॥

किं माहणा जोइसमारभन्ता उदएण सोहिं बहिया विमग्गह ।

जं मग्गहा बाहिरियं विसोहिं न तं मुइट्ठं^४ कुसला

वयन्ति ॥३८॥

^१ कोइ अत्थि B^१.

^२ एएहि हया B^{१-२}, J

^३ तु add. B^१.

^४ *दिट्ठं Mss. J.

कुसं च जूवं तण्कट्टमग्गिं सायं च पायं उदगं फुसन्ता ।
 पाणाइ भूयाइ विहेडयन्ता भुज्जो वि मन्दा पगरेह पावं ॥३९॥
 कहं च रे भिक्खु वयं जयामो पावाइ कम्माइ पुणोस्सयामो ।
 अक्खाहि ए^१ संजय जक्खपूइया कहं सुजट्ठं कुसला
 वयन्ति ॥४०॥

*छज्जीवकाए असमारभन्ता^२ मोसं अदत्तं च असेवमाणा ।
 परिग्गहं इत्थिओ माणमायं एयं परिन्नाय चरन्ति^३
 दन्ता ॥४१॥

सुसंवुडा^४ पंचहि संवरेहिं इह जीवियं अणवक्खमाणा^५ ।
 वोसट्ठकाइ^६ सुइच्चत्तेहा^७ महाजयं जयइ जच्चसिट्ठं ॥४२॥
 के ते जोई के व ते जोइठाणे का ते सुया किं^८ व ते कारिसंगं ।
 एहा^९ य ते कयरा सन्ति भिक्खू कयरेण होमेण हुणासि
 जोई ॥४३॥

तवो जोई जीवो जोइठाणं जोगा सुया सरीरं कारिसंगं ।
 कम्मेहा संजमजोगसन्ती होमं हुणामि इसिणं पसत्थं ॥४४॥
 के ते हरए के य ते सन्नितित्थे कहिं सिणाओ^{१०} व रयं जहासि ।
 आइक्ख ए संजय जक्खपूइया इच्छामो नाउं भवओ
 सगासे ॥४५॥

*धम्मे हरए वम्मे सन्नितित्थे अणाविले अत्तपसच्चलेसे ।
 जहिं सिणाओ^{११} विमलो विमुद्धो सुसीइभूओ पजहामि^{१२}
 दोसं ॥४६॥

^१ जो B^१ २, J. ^२ य समाचरन्ता B^१. ^३ चरिण्य A. ^४ ने B^१ २, J.
^५ एवं J. ^६ वं A, J. ^७ एधा A. ^८ सिचहाव B^१ २. ^९ एव A.

एयं सिणाणं कुसलेहि दिट्ठं महासिणाण इसिणं पसत्थं ।

जहि सिणाया^१ विमला विसुद्धा महारिमी उत्तमं ठाणं

पत्त ॥४७॥ त्ति वेमि ॥

॥ हरिएसिज्जं समत्तं ॥

॥ चित्तसम्भूज्जं त्रयोदशम् अध्ययनम् ॥

आसीमु^१ जइओ खलु कासि नियाणं तु हत्थिणपुरम्मि ।

बुल्लभो^२ बम्भदत्तो उववन्नो पउमगुम्माओ^३ ॥१॥

सम्भूओ^४ चित्तो पुण जाओ पुरिमतालम्मि ।

सेट्ठिकुलम्मि^५ विसाले धम्मं सोऊण पव्वइओ ॥२॥

कम्पिल्लम्मि य नयो^६ समागया दो वि चित्तसम्भूया ।

सुहदुक्खफलविवागं कहेन्ति ते एक्कमेक्कस्स ॥३॥

चक्कवट्ठी महिड्डीओ बम्भदत्तो महायसो ।

भायरं बहुमाणेणं इमं वयणमव्ववी ॥४॥

आसीमु^७ भायरो दो वि अन्नमन्नवसाणुगा ।

अन्नमन्नमणूरत्ता अन्नमन्नहिएसिणो ॥५॥

दासा दसखे आसीमु^८ मिया कालिंजरे नगे ।

हंसा मयंगतीरे सोवागा^९ कासिभूमिए ॥६॥

देवा य देवलोगम्मि आसि अम्हे महिड्डिया ।

इमा नो^{१०} छट्ठिया जाई अन्नमन्नेण जा विणा ॥७॥

^१ सिद्धा^१ B^१ २.

^२ नक्षिणु^२ B^१, ओ A.

^३ ओ A.

^४ चरंमि B^१. ^५ आसिमु D, आसीमो A, आसिमो B^१ २, J.

^६ आसी

Mss. J.

^७ चंवावा B^१.

^८ ने A.

कम्मा नियाणपयडा तुमे राय विचिन्तिया ।
 तेसिं फलविवागेण विप्पञ्चोगमुवागया ॥८॥
 सच्चसोयप्पगडा कम्मा मए पुरा कडा ।
 ते अज्ज परिभुंजामो किं तु चित्ते वि से तहा ॥९॥
 सच्चं मुचिखं सफलं नराणं कडाण कम्माण न माक्ख अत्थि ।
 अत्थेहि कामेहि य उत्तमेहिं आया ममं पुक्खफलो-
 ववेए ॥१०॥

जाणाहि संभूय महाणुभागं^१ महिद्धियं पुक्खफलोववेयं ।
 चित्तं पि जाणाहि तहेव रायं इद्धी जुई तस्स वि य
 प्पभूया ॥११॥

*महत्पुरूवा^२ वयणप्पभूया गाहाणुगीया नरसंघमञ्जे ।
 जं भिक्खुणो सीलगुणोववेया इहं जयन्ते सुमणो^३ मि
 जाओ ॥१२॥

*उच्चोयए महु कळे य बम्मे पवेइया आवसहा य रम्मा ।
 इमं गिहं चित्त धणप्पभूयं पसाहि पंचालगुणोववेयं ॥१३॥
 नट्टेहि गीएहि य वाइएहिं नारीजणाहिं^४ परियारयन्तो^५ ।
 भुंजाहि भोगाइ इमाइ भिक्खू मम रोयई^६ पव्वज्जा हु
 दुक्खं ॥१४॥

*तं पुव्वनेहेण कयाणुरागं नराहिवं कामगुणेसु गिद्धं ।
 धम्मस्सिओ तस्स हियाणुपेहो चित्तो इमं वयणमुदाह-
 रिन्था ॥१५॥

^१ *भावं A, B^१.

^२ महत्पुरूष A^१.

^३ सं S, D, Mss. J.

^४ *जगदां D, A, B^२, J

^५ *वा A, B^{१,२}, J.

^६ *ते A.

सञ्चं विलवियं गीयं सञ्चं नटं विडम्बियं^१ ।

सञ्चे आभरणा भारा सञ्चे कामा दुहावहा ॥१६॥

*बालाभिरामेसु दुहावहेसु न तं सुहं कामगुणेषु रायं ।

विरक्तकामाण तवोहणाणं जं भिक्खुणं सीलगुणे रयाणं ॥१७॥

नरिंद जाई^२ अहमा नराणं सोवागजाई^३ दुहओ गयाणं ।

जहिं वयं सञ्चजणस्स वेस्सा वसी य सोवागनिवेसणेसु ॥१८॥

तीसे य जाईइ^३ उ पावियाए वुच्छामु सोवागनिवेसणेसु ।

सञ्चस्स लोगस्स दुगच्छणिज्जा इहं तु कम्माइ पुरे कडाइं ॥१९॥

*सो दाणि सिं राय महाणुभागो^४ महिद्धिओ पुष्पफलोववेओ ।

चइत्तु भोगाइ असासयाइं आदाणहेउं अभिणिवसमाहि ॥२०॥

इह जीविए राय असासयम्मि धणियं तु पुष्पाइ अकुञ्चमाणो ।

से सोयइ मच्चुमुहोवणीए धम्मं अकाऊण परंसि^५ लोए ॥२१॥

जहेह सीहो व मियं गहाय मच्चू नरं नेइ हु अन्तकाले ।

न तस्स माया व पिया व भाया कालम्मि तम्मंसहरा

भवन्ति ॥२२॥

न तस्स दुक्खं विभयन्ति नाइओ न मित्तवग्गा न सुया न

बन्धवा ।

एओ सयं पञ्चणुहोइ दुक्खं कत्तारमेव अणुजाइ कम्मं ॥२३॥

चेच्चा दुपयं च चउप्पयं च खेत्तं गिहं धणधन्वं च सञ्चं ।

सकम्मवीओ अवसो पयाइ परं भवं सुंदर पावगं वा ॥२४॥

^१ *दम्भया B^१ २, J.

^२ *ती A.

^३ *बातीव A.

^४ *भावो B^१.

^५ परम्मि B^१ २, J.

तं एहं^१ तुच्छसरीरं से चिद्गयं दहिय उ पावगेणं ।

भज्जा य पुत्तावि य नायञ्चो य दायारमन्नं^२ अणुसंक-

मन्ति ॥ २५ ॥

उवणिज्जइ^३ जीवियमप्पमायं वणं जरा हरइ^४ नरस्स राय ।

पंचालराया वयणं सुणाहि मा कासि कम्माइ महा-

लयाइ ॥ २६ ॥

*अहं पि जाणामि जहेह साहू जं मे तुमं साहसि वक्कमेयं ।

भोगा इमे संगकरा हवन्ति जे दुज्जया अज्जो अम्हा-

रिसेहिं ॥ २७ ॥

हत्थिणपुरम्मि चित्ता दट्ठुणं नरवइं महिइीयं^५ ।

कामभोगेसु गिद्धेणं नियाणमसुहं कइं ॥ २८ ॥

तस्स मे अपडिकन्तस्स इमं एयारिसं फलं ।

जाणमाणो वि जं धम्मं कामभोगेसु मुच्छिञ्चो^६ ॥ २९ ॥

नागो जहा पंकजलावसच्चो दट्ठुं थलं नाभिसमेइ^७ तीरं ।

एवं वयं कामगुणेसु गिद्धा न भिक्खुणो मग्गमणुव-

यामो ॥ ३० ॥

अस्सेइ कालो तरन्ति^८ राइञ्चो न यावि भोगा पुरिसाण निच्चा ।

उविच्च भोगा पुरिसं चयन्ति दुमं जहा खीणफलं व

पक्खी ॥ ३१ ॥

*जइ तं सि भोगे चडउं असत्तो अज्जाइ कम्माइ करेहि रायं ।

धम्मे ठिञ्चोसइपयाणुकम्पी तो होहिसि देवो इञ्चो विउञ्ची ॥ ३२ ॥

^१ एहं B¹.

^२ दाता A.

^३ गति A.

^४ न्ति B^{1,2}, J.

^५ तो A.

^६ गति A.

^७ ता A, B^{1,2}, दु J, तुरिचन्ति v. l. Leumann.

न तुङ्ग भोगे चङ्कण बुद्धी गिद्धो सि आरम्भपरिग्गहेसु ।
मोहं कञ्चो एत्तिउ विप्पलावु^१ गच्छामि रायं आम-

न्तिओ सि ॥३३॥

पंचालराया वि य बम्भदत्तो साहुस्स तस्स वयणं अकाउं ।
अणुत्तरे भुंजिय कामभोगे अणुत्तरे सो नरए पविट्ठो ॥३४॥
*चित्तो वि कामेहि विरत्तकामो उदग्गचारित्ततवो महेस्सी ।
अणुत्तरं संजम पालइत्ता अणुत्तरं सिद्धिगई गञ्चो ॥३५॥
॥ त्ति वेमि ॥

॥ चित्तसम्भूदञ्जं समत्तं ॥

॥ उसुयारिज्जं चतुर्दशम् अध्ययनम् ॥

देवा भविज्जाण पुरे भवम्मी केई^२ चुया एगविमाणवासी ।
पुरे पुराणे उसुयारनामे^३ खाए^४ समिद्धे सुरलोगरम्मे ॥१॥
सकम्मसेसेण पुराकएणं कुलेसुदग्गेसु^५ य ते पसूया ।
निब्बिस्ससंसारभया जहाय जिण्हिंदमग्गं सरणं पवच्चा ॥२॥
पुमत्तमागम्म कुमार दो वी पुरोहिच्चो तस्स जसा य पत्ती ।
विसालकित्ती य तहोसुयारो^६ रायत्थ देवी कमलावई^७ य ॥३॥
जाईजरामञ्जुभयाभिभूया बहिंविहारभिनिविट्ठचित्ता ।
संसारचक्कस्स विमोक्खण्णट्ठा दट्ठूण ते कामगुणे विरत्ता ॥४॥

^१ न्वो B^१, J.

^२ केती A.

^३ इसु^३ B^१.

^४ न्ते A.

^५ पुत्तेसु उरगिषु A, B^१.

^६ ततोसु^३ A, तहोसु^३ J.

^७ न्ती A.

प्रियपुत्रगा दोन्नि वि माहणस्स सकम्मसीलस्स पुरोहियस्स ।
 सरित्तु पोराणिय तत्थ जाइं तहा सुचिखं तवसंजमं च ॥५॥
 ते कामभोगेसु असज्जमाणा माणुस्सएसुं जे यावि दिवा ।
 मोक्खाभिकंखी अभिजायसइ तायं^१ उवागम्म इमं उदाहु ॥६॥
 असासयं दट्ठु इमं विहारं बहुअन्तरायं न य दीहमाउं ।
 तम्हा गिहंसि न रइं लहामो आमन्तयामो चरिस्सामु
 मोणं ॥७॥

अह तायगो तत्थ मुणीण तेसिं तवस्स वाघायकरं वयासी ।
 इमं वयं^२ वेयविओो वयन्ति जहा न होई असुयाण
 लोगो ॥८॥

*अहिज्ज वेए परिविस्स विप्पे पुत्ते परिटप्प गिहंसि जाया ।
 भोच्चाण भोए सह इत्थियाहिं आरखगा होह मुणी
 पसत्था ॥९॥

*सोयग्गिणा आयगुणिन्धणेणं मोहाणिला पज्जलणाहिणं ।
 संतत्तभावं परितप्पमाणं लालप्पमाणं^३ बहुहा बहुं च ॥१०॥
 *पुरोहियं तं कमसो ऽणुणित्तं^४ निमंतयन्तं च^५ सुए^६ धणेणं ।
 जहक्कमं कामगुणेहि चेव कुमारगा ते पसमिक्ख वक्कं ॥११॥
 वेया अहीया न भवन्ति ताणं भुक्ता दिया निन्ति तमं तमेणं ।
 जाया य पुक्ता न हवन्ति ताणं को णाम ते अणुमब्बेज्ज
 एयं ॥१२॥

^१ तातं A.^२ अइं A.^३ जोसु B^१.^४ *संतं B^{१-२}, J, L.^५ च B^{१-२}.^६ सुयं B^१.

खणमेतसोक्ता बहुकालदुक्ता पगामदुक्ता अणिगाम-
सोक्ता ।

संसारमोक्त्स्स विपक्खभूया खाणी अणत्थाण उ
कामभोगा ॥ १३ ॥

परिव्रयन्ते अणियत्तकामे अहा य राओ परिपप्पमाणे ।
अचप्पमत्ते धणमेसमाणे पप्पोति मच्चुं पुरिसे जरं च ॥ १४ ॥
इमं च मे अत्थि इमं च नत्थि इमं च मे किच्च इमं अकिच्चं ।
तं एवमेवं लालप्पमाणं हरा हरंति त्ति कहं पमाए ॥ १५ ॥
धणं पभूयं सह इत्थियाहिं सयणा तहा कामगुणा पगामा ।
तवं कए तप्पइ^१ जस्स लोगो तं सव्वसाहीणमिहेव तुब्भं ॥ १६ ॥
धणेण किं धम्मधुराहिगारे सयणेण वा कामगुणेहि चेव ।
समणा भविस्सामु गुणोहधारी बहिंविहारा अभिगम्म
भिक्षं ॥ १७ ॥

जहा य अग्गी अरणी असन्नो खीरे घयं तेस्समहा तिलेसु ।
एमेव ताया^२ सरीरंसि सत्ता संमुच्छई नासइ नावचिट्ठे ॥ १८ ॥
नो इन्दियग्गेअस्स अमुत्तभावा अमुत्तभावा वि य होइ निच्चो ।
अअत्थहेउं निययस्स बन्धो संसारहेउं च वयन्ति बन्धं ॥ १९ ॥
जहा वयं धम्मम् अजाणमाणा पावं पुरा कम्मम् अकासि
मोहा ।

ओरुब्भमाणा परिरक्खयन्ता तं नेव भुज्जी वि समाय-
रामो ॥ २० ॥

अम्भाहयमि लोगमि सञ्चओ परिवारिए ।
 अमोहाहिं वड्ढीहिं गिहंसि न रइं लभे ॥ २१ ॥
 केण अम्भाहओ लोगो केण वा परिवारिओ ।
 का वा अमोहा वुत्ता जाया चिंतावरो हुमे ॥ २२ ॥
 मच्चुणा ऽम्भाहओ लोगो जराए परिवारिओ ।
 अमोहा रयणी वुत्ता एवं ताय विजाणह ॥ २३ ॥
 जा जा वड्ढइ^१ रयणी न सा पडिनि यत्तइ ।
 अहम्मं कुणमाणस्स अफला जन्ति राइओ ॥ २४ ॥
 जा जा वड्ढइ^१ रयणी न सा पडिनि यत्तइ ।
 धम्मं च कुणमाणस्स सफला जन्ति राइओ ॥ २५ ॥
 एगओ संवसित्ताणं दुहओ सम्मत्तसंजुया ।
 पच्छा जाया गमिस्सामो भिक्खमाणा कुले कुले ॥ २६ ॥
 जस्सत्थि मच्चुणा सक्खं जस्स चत्थि^२ पत्तायणं ।
 जो जाणे^३ न मंरिस्सामि सो हु कंखे सुए सिया ॥ २७ ॥
 अज्जेव धम्मं पडिवज्जयामो जहिं पवच्चा न पुणब्भवामो ।
 अणागयं नेव य अत्थि किंची सद्धाखमं खे विणइत्तु
 रागं ॥ २८ ॥
 पहीणपुत्तस्स हु नत्थि वासो वासिट्ठि भिक्खायरियाइ कालो ।
 साहाहि रुक्खो लहई समाहिं छिच्चाहि साहाहि तमेव
 खाणुं ॥ २९ ॥

^१ नति A.^२ चत्थि A.^३ जाणह B^{1,2}, J.

पंखाविहूणो ऽ जहेव यक्खी भिच्चविहूणो^१ ऽ रणे नरिन्दो ।
विवच्चसारो वणिञ्जो ऽ पोए^२ पहीणपुत्तो मि तथा अहं
पि ॥ ३० ॥

*सुसंभिया कामगुणा इमे ते संपिण्डिया अग्गरसप्पभूया ।
भुंजामु ता कामगुणे पगामं पच्छा गमिस्सामु पहा-
णमग्गं ॥ ३१ ॥

भुत्ता रसा भोइ जहाइ ए वञ्जो न जीवियट्ठा पजहामि भोए ।
लाभं अलाभं च मुहं च दुक्खं संचिक्खमाणो^३ चरिस्सामि
मोणं ॥ ३२ ॥

मा हू तुमं सोयरियाण सम्भरे जुखो व हंसो पडिसोत्त-
गामी^४ ।

भुंजाहि भोगाइ मए समाणं दुक्खं खु भिक्खायरियावि-
हारो ॥ ३३ ॥

*जहा य भोइ तणुयं भुयंगो निम्मोयणिं हिच्च पत्तेइ मुत्तो ।
एम् एए^५ जाया पयहन्ति भोए ते हं कहां नाणुगमि-
स्समेक्को ॥ ३४ ॥

छिन्दिनु जालं अबलं व रोहिया मच्छा जहा कामगुणे
पहाय ।

धोरेयसीला तवसा उदारा धीरा हु भिक्खायरियं
चरन्ति ॥ ३५ ॥

^१ *हीणो B^{1,2}, J, L.

^२ पोति A.

^३ *वि० B¹.

^४ *सोत० A.

^५ एमेव B^{1,2}, J, L.

नहेव कुंचा समइक्ष्मन्ता तथाणि जालाणि दलित्तु हंसा ।

पलेन्ति^१ पुत्ता य पई य मञ्ज ते हं कंहं नाणुगमि-

स्समेक्षा ॥ ३६ ॥

पुरोहितं तं ससुयं सदारं सोच्चा ऽभिनिकल्मसं पहाय भोए ।

कुडुच्चसारं विउल्लुत्तमं च रायं अभिक्खं समुवाय देवो ॥ ३७ ॥

वन्तासी पुरिसो रायं न सो होइ^२ पसंसिओ ।

माहणेण परिच्चत्तं धणं आदाउमिच्छसि ॥ ३८ ॥

सच्चं जगं जइ तुहं सच्चं वावि^३ धणं भवे ।

सच्चं पि ते अपज्जत्तं नेव ताणाय तं तव ॥ ३९ ॥

मरिहिसि रायं जया^४ तथा^५ वा मणोरमे कामगुणे विहाय^६ ।

एक्को हु धम्मो नरदेव ताणं न विज्जई अत्तमिहेह किंचि ॥ ४० ॥

नाहं रमे पक्खिणि पंजरे वा संताणद्धिन्ना चरिस्सामि मोणं ।

अकिंचणा उज्जुकडा निरामिसा पग्गिहारम्भनियत्त-

दोसा ॥ ४१ ॥

दवग्गिणा जहा रस्से इअमाणेसु जन्तुसु ।

अत्ते सत्ता पमोयन्ति रागद्वोसवसं गया ॥ ४२ ॥

एवमेव वयं मूढा कामभोगेसु मुच्छिया ।

इअमाणं न बुअमो रागद्वोसग्गिणा जगं ॥ ४३ ॥

भोगे भोच्चा वमिस्सा य लहुभूयविहारिणो ।

आमोयमाणा गच्छन्ति दिया कामकमा इव ॥ ४४ ॥

^१ पलेति L.

^२ गति A.

^३ वावि J, L.

^४ द्या A.

^५ पहाय B^{1,2}, J, L.

इमे य वद्धा फन्दन्ति मम हत्थज्जमागया ।
 वयं च सत्ता कामेसु भविस्सामो जहा इमे ॥४५॥
 सामिसं कुललं दिस्स बञ्छमाणं निरामिसं ।
 आमिसं सव्वमुञ्जित्ता विहरिस्सामि^१ निरामिसा ॥४६॥
 गिञ्छोवमा^२ उ नञ्चाणं कामे संसारवड्डणे ।
 उरगो सुवस्सपासे व संकमाणो तणुं चरे ॥४७॥
 नागो व बन्धणं छित्ता अप्पणो वसहिं वए ।
 एयं पच्छं महारायं उम्सुयारि^३ त्ति मे सुयं ॥४८॥
 *चइत्ता विउलं रज्जं कामभोगे य दुच्चए ।
 निच्चिसया निरामिसा निच्चेहा^४ निप्परिग्गहा ॥४९॥
 सम्मं धम्मं वियाणित्ता चेच्चा कामुगुणे वरे ।
 तवं पगिञ्छहक्खायं घोरं घोरपरक्कम्मा ॥५०॥
 *एवं ते कमसो बुद्धा सब्बे धम्मपरायणा ।
 जम्ममच्चुभउच्चिग्गा दुक्खस्सन्तगवेसिणो ॥५१॥
 सासणे विगयमोहाणं पुत्तिं भावणभाविआ ।
 अचिरेणेव कालेण दुक्खस्सन्तमुवागया ॥५२॥
 राया सह देवीए माहणो य पुरोहिञ्चो ।
 माहणी दारगा चेव सब्बे ते परिनिब्बुड ॥५३॥
 ॥ त्ति वेमि ॥

॥ उमुयारिज्जं समत्तं ॥

^१ ओ B^{1,2}, J, L.

^२ ओ A, B², J, L.

^३ उमु B^{1,2}, J, L.

^४ चइहा A.

॥ सभिक्षू पञ्चदशम् अध्ययनम् ॥

मोणं चरिस्सामि^१ समिच्च धम्मं सहिए^२ उज्जुकडे निया-
णछिन्ने ।

संथवं जहिज्ज अकामकामे अन्नायएसी परिव्वए स
भिक्षू ॥ १ ॥

राओवरयं^३ चरेज्ज लाढे विरए वेयविआयरक्खिए ।
अन्ने अभिभूय सव्वदंसी जे कम्हि चि^४ न मुच्छिए^५ स
भिक्षू ॥ २ ॥

अओसवहं^६ विइत्तु धीरे मुणी चरे लाढे निच्चमायगुत्ते ।
अव्वग्गमणे असंपहिट्टे जे कसिएणं अहियासए स भिक्षू ॥ ३ ॥

पत्तं सयणासणं भइत्ता सीउणहं विविहं च दंसमसणं ।
अव्वग्गमणे असंपहिट्टे जे कसिएणं अहियासए स भिक्षू ॥ ४ ॥

नो सव्वइमिच्छइ^७ न पूयं नो वि य वन्दखगं कुओ^८ पसंसं ।
से संजए सुव्वए तवस्सी सहिए^९ आयगवेसए स भिक्षू ॥ ५ ॥

जेण पुण जहाइ जीवियं मोहं^{१०} क कसिएणं नियच्छइ^{११} ।
नरनारिं पजहे सया तवस्सी न य कोजहलं^{१२} उवेइ स

भिक्षू ॥ ६ ॥

छिन्नं सरं भोममन्तलिकखं मुमिणं लक्खणादण्डवत्थुविज्जं ।
अंगवियारं सरस्स विजयं जे विज्जाहिं न जीवइ स भिक्षू ॥ ७ ॥

^१ मो A.

^२ ने A.

^३ रायं A.

^४ वि A, B^२, J.

^५ विणिमुच्छिए B^१.

^६ उओस A.

^७ विद्यमा J.

^८ सक्खियमि B^{१,२}.

^९ वरं J.

^{१०} य मण्णती A.

^{११} वड्डं B^१.

मन्तं मूलं विविहं वेज्जचिन्तं वमणविरेयणधूमणोत्तसिण्णं ।
आउरे सरणं तिगिच्छियं^१ च तं परिन्नाय परिञ्चए स
भिक्षू ॥८॥

*खत्तियगणउग्गरायपुत्ता माहणभोइय विविहा य सिप्पिणो ।
नो तेसिं वयइ सिलोगपूयं तं परिन्नाय परिञ्चए स
भिक्षू ॥९॥

गिहिणो जे पञ्चइएण दिट्ठा अप्पवइएण व संधुया हविज्जा ।
तेसिं इहलोइयफलट्ठा^२ जो संधवं न करेइ स भिक्षू ॥१०॥
सयणासणपाणभोयणं विविहं खाइमसाइमं परेसिं ।
अदए^३ पडिसेहिए नियण्ठे जे तत्थ न पउस्सई स भिक्षू ॥११॥
जं किं च^४ आहारपाणजायं विविहं खाइमसाइमं परेसिं लब्धुं^५ ।
जो तं तिविहेण नाणुकम्पे मणवयकायमुसंवुडे स भिक्षू ॥१२॥
आयामगं चेव जवोदणं^६ च सीयं सोवीरंजवोदगं च ।
न हीलए पिण्डं नीरसं तु पन्तकुलाइं^७ परिञ्चए स
भिक्षू ॥१३॥

सहा विविहा भवन्ति लोए दिग्धा माणुस्सगा तिरिच्छा ।
भीमा भयभेरवा उराला^८ सोच्चा न विहिज्जई स भिक्षू ॥१४॥
वादं विविहं समिच्च लोए सहिए^९ खेयाणुगए य कोवियप्पा ।
पन्ने अभिभूय सव्वदंसी उवसन्ते अविहेइए^{१०} स भिक्षू ॥१५॥

^१ °च्छं J.

^२ इहलोयफलट्ठियाए B^१.

^३ ण्ते A.

^४ किंवि B^{१,२}, J.

^५ लब्धं B^२, om. J.

^६ °जं A, B^१.

^७ सोवीरं च B^{१,२}, J.

^८ °कुलाणि B^१.

^९ उदारा J.

^{१०} om. A.

^{११} चय° B^{१,२}, J.

असिष्पजीवी अगिहे अमिहे जिइन्दिए सञ्जओ विष्पमुक्के^१ ।
 अणुक्कसाई लहुअप्पभक्खी चेच्चा गिहं एगचरे स
 भिक्खु ॥ १६ ॥ त्ति वेमि ॥

॥ सभिक्खुयं नाम समत्तं ॥

॥ बम्भचेरसमाहिटाणा षोडशम् अध्ययनम् ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु
 थेरेहिं^२ भगवन्तेहिं दस बम्भचेरसमाहिटाणा पच्चत्ता जे
 भिक्खू सोच्चा निसम्म संजमबहुले संवरबहुले समाहिबहुले
 गुत्ते गुत्तिन्दिए गुत्तबम्भयारी सया अप्पमत्ते विहरेज्जा ।
 कयरे खलु ते थेरेहिं भगवन्तेहिं दस बम्भचेरसमाहिटाणा
 पच्चत्ता जे भिक्खू सोच्चा निसम्म संजमबहुले संवरबहुले
 समाहिबहुले गुत्ते गुत्तिन्दिए गुत्तबम्भयारी सया अप्पमत्ते
 विहरेज्जा । ॥ इमे खलु ते थेरेहिं भगवन्तेहिं दस बम्भचेरटाणा
 पच्चत्ता^३ जे भिक्खू सोच्चा निसम्म संजमबहुले संवरबहुले
 समाहिबहुले गुत्ते गुत्तिन्दिए गुत्तबम्भयारी सया अप्पमत्ते
 विहरेज्जा । तं जहा । विविच्चाइं सयणासणाइं सेविच्चा हवइ^४
 से निग्गन्थे^५ । नो इत्थीपसुपण्डगसंसत्ताइं सयणासणाइं
 सेविच्चा हवइ से निग्गन्थे । तं कहमिति चे । आयरियाह ।
 निग्गन्थस्स खलु इत्थिपसुपण्डगसंसत्ताइं सयणासणाइं सेव-

^१ ओक्को B^१ २, J

^२ थेरे B^१.

^३ A add. तंक्कहं.

^४ पच्चत्ता वाच अप्पमत्ते A

^५ सेविच्चा B^१ २, J.

^६ A add. तं क्कहं.

माणस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा
वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा
दीहकालियं वा रोगायकं हवेज्जा केवल्लिपन्नत्ताओ धम्माओ
भंसेज्ज । तम्हा नो इत्थिपसुपण्डगसंसत्ताइं सयणासणाइं
सेवित्ता हवइ से निग्गन्थे ॥१॥

नो इत्थीणं कंहं कहित्ता हवइ से निग्गन्थे । तं कहमिति
चे । आयरियाह । निग्गन्थस्स खलु इत्थीणं कंहं कहेमाणस्स
बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा^१ वा
समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा
दीहकालियं वा रोगायकं हवेज्जा केवल्लिपन्नत्ताओ धम्माओ
भंसेज्जा । तम्हा नो इत्थीणं कंहं^२ कहेज्जा ॥२॥

नो इत्थीणं सड्ढिं सन्निसेज्जागए विहरित्ता हवइ से
निग्गन्थे । तं कहमिति चे । आयरियाह । निग्गन्थस्स खलु
इत्थीहिं सड्ढिं सन्निसेज्जागयस्स बम्भयारिस्स बम्भचेरे संका
वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा
उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायकं हवेज्जा
केवल्लिपन्नत्ताओ धम्माओ भंसेज्जा । तम्हा खलु नो निग्गन्थे
इत्थीहिं सड्ढिं सन्निसेज्जागए विहरेज्जा ॥३॥

नो इत्थीणं इन्दियाइं मणोहराइं मणोरमाइं आलोइत्ता
निज्झाइत्ता हवइ से निग्गन्थे । तं कहमिति चे । आयरि-
याह । निग्गन्थस्स खलु इत्थीणं इन्दियाइं मणोहराइं मणो-

^१ वित्तिनिच्छा A.

^२ इत्थिकहं B^१ २, J.

रमाइं आलोएमाणस्स निञ्जायमाणस्स बम्भयारिस्स बम्भचेरे
संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा
लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायकं
हवेज्जा केवल्लिपन्नत्ताओ धम्माओ भसेज्जा । तम्हा खलु नो
निग्गन्थे इत्थीणं इन्दियाइं मणोहराइं मणोरमाइं आलोए-
ज्जा¹ निञ्जाएज्जा ॥ ४ ॥

नो इत्थीणं कुडुन्तरंसि वा दूसन्तरंसि वा भित्तन्तरंसि²
वा कूड्यसहं³ वा रुड्यसहं वा गीयसहं वा हसियसहं वा
थणियसहं वा कन्दियसहं वा विलवियसहं वा सुणेत्ता हवइ
से निग्गन्थे । तं कहमिति चे । आयरियाह । निग्गन्थस्स
खलु इत्थीणं कुडुन्तरंसि वा दूसन्तरंसि वा भित्तन्तरंसि⁴ वा
कूड्यसहं⁵ वा रुड्यसहं वा गीयसहं वा हसियसहं वा थणि-
यसहं वा कन्दियसहं वा विलवियसहं वा सुणेमाणस्स बम्भ-
यारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुप-
ज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं
वा रोगायकं हवेज्जा केवल्लिपन्नत्ताओ धम्माओ भसेज्जा ।
तम्हा खलु नो निग्गन्थे इत्थीणं कुडुन्तरंसि वा दूसन्तरंसि
वा भित्तन्तरंसि वा कूड्यसहं⁶ वा रुड्यसहं वा गीयसहं वा
हसियसहं वा थणियसहं वा कन्दियसहं वा विलवियसहं वा
सुणेमाणे⁷ विहरेज्जा ॥ ५ ॥

नो निग्गन्थे⁸ पुड्डरयं पुड्डकीलियं अणुसरित्ता हवइ से

¹ A om.² भित्ति° A.³ कु° A, B², J.⁴ कु° A, B², J.⁵ A add. नो.⁶ इत्थीणं add. B¹ ; J.

निग्गन्धे । तं कहमिति चे । आयरियाह । निग्गन्धस्स खलु^१
पुब्बरयं पुब्बकीलियं अणुसरमाणस्स बम्भयारिस्स बम्भचेरे
संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा
लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायकं
हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा । तम्हा खलु नो
निग्गन्धे पुब्बरयं पुब्बकीलियं अणुसरेज्जा^२ ॥ ६ ॥

नो पणीयं आहारं आहरित्ता हवइ से निग्गन्धे । तं
कहमिति चे । आयरियाह । निग्गन्धस्स खलु पणीयं^३ आहारं
आहारेमाणस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा
विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा
पाउणिज्जा दीहकालियं वा रोगायकं हवेज्जा केवलिपन्न-
त्ताओ धम्माओ भंसेज्जा^४ । तम्हा खलु नो निग्गन्धे पणीयं
आहारं आहारेज्जा ॥ ७ ॥

नो अइमायाए पाणभोयणं^५ आहारेत्ता हवइ से
निग्गन्धे । तं कहमिति चे । आयरियाह । निग्गन्धस्स खलु
अइमायाए पाणभोयणं^५ आहारेमाणस्स बम्भयारिस्स बम्भचेरे
संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा
लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायकं
हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा । तम्हा खलु नो
निग्गन्धे अइमायाए पाणभोयणं^५ आहारेज्जा^६ ॥ ८ ॥

नो विभूसाणुवादी हवइ से निग्गन्धे । तं कहमिति चे ।

^१ इत्थीयं add. B^१ २, J.

^२ अणु om. A.

^३ A add. पाणभोयणं.

^४ उवमं A.

^५ पाय A.

^६ मुवेज्जा B^१.

आयरियाह । विभूसावत्तिह विभूसियसरीर^१ इत्थिजणस्स
अभिलसण्णिज्जे हवइ । तस्सो णं इत्थिजणेणं अभिलसिज्ज-
माणस्स बम्मचेरे संका वा कंखा वा विइगिच्छा वा समुप-
ज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं
वा रोगायकं हवेज्जा केवलिपच्चत्ताओ धम्माओ भंसेज्जा ।
तम्हा खलु नो निग्गन्थे विभूसाणुवादी हविज्जा^२ ॥ ९ ॥

नो सहस्रवरसगन्धफासाणुवादी हवइ^३ से निग्गन्थे । तं
कहमिति चे । आयरियाह । निग्गन्थस्स खलु सहस्रवगन्ध-
फासाणुवादस्स बम्मयारिस्स बम्मचेरे संका वा कंखा वा
विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा
पाउणिज्जा दीहकालियं वा रोगायकं हवेज्जा केवलिपच्च-
त्ताओ धम्माओ भंसेज्जा । तम्हा खलु नो सहस्रवरसगन्धफा-
साणुवादी भवेज्जा^४ से निग्गन्थे । दसमे बम्मचेरसमाहिठाणे
हवइ ॥ १० ॥

॥ भवन्ति इत्थ सिलोगा । तं जहा ॥

जं विवित्तमणाइखं रहियं इत्थिजणेण य ।

बम्मचेरस्स रक्खट्ठा आलयं तु निसेवए ॥ १ ॥

मणपल्हायजणणी कामरागविवदुणी ।

बम्मचेररओ भिक्खू थीकहं तु विवज्जए ॥ २ ॥

^१ भूसिय^० A, B^१ २, J.

^२ सिधा A.

^३ हवेज्जा J.

^४ A om.

समं च संथवं थीहिं संकहं च अभिक्खणं ।
 बम्भचेररओ भिक्खू निच्चसो परिवज्जए ॥३॥
 अंगपच्चंगसंटाणं^१ चारुल्लवियपेहियं ।
 बम्भचेररओ थीणं चक्खुगिअं विवज्जए ॥४॥
 कूडयं^२ रुडयं गीयं हसियं थणियकन्दियं ।
 बम्भचेररओ थीणं सोयगेअं विवज्जए ॥५॥
 *हासं किडुं रडं दप्पं सहसावित्तासियाणि^३ य ।
 बम्भचेररओ थीणं नाणुचिन्ते^४ कयाइ वि ॥६॥
 पणीयं भत्तपाणं तु खिप्पं मयविवडुणं^५ ।
 बम्भचेररओ भिक्खू निच्चसो परिवज्जए ॥७॥
 *धम्मलङ्गं मियं काले जत्तथं पणिहाणवं ।
 नाइमत्तं तु भुंजेज्जा बम्भचेररओ सया^६ ॥८॥
 विभूसं परिवज्जेज्जा सरीरपरिमण्डणं^७ ।
 बम्भचेररओ भिक्खू सिंगारत्थं न धारए ॥९॥
 सहे रूवे य गन्थे य रसे फासे तहेव य ।
 पंचविहे^८ कामगुणे निच्चसो परिवज्जए ॥१०॥
 आलओ थीजणाइसो थीकहा य मणोरमा ।
 संथवो चेव नारीणं तासिं इन्दियदरिसणं ॥११॥
 कूडयं^२ रुडयं गीयं हासभुत्तासियाणि^९ य ।
 पणीयं भत्तपाणं च अइमायं पाणभोयणं ॥१२॥

^१ A add. थ ^२ कु° A, B^२, J. ^३ °पत्तसियाणि B^{१-२},
 °वित्तासियाणि J. ^४ षोडशु° B^{१-२}, J. ^५ मद्° A. ^६ सदा A.
^७ °पडि° A. ^८ °विधि A. ^९ सह° J, हसियं सु° B^{१-२}.

गत्तभूषणमिटुं^१ च कामभोगा य दुज्जया ।
 नरस्सत्तगवेसिस्स विसं^२ तालउडं जहा ॥ १३ ॥
 दुज्जए कामभोगे य निच्चसो परिवज्जए ।
 संकाथाणाणि सत्ताणि वज्जेज्जा परिहाणवं ॥ १४ ॥
 धम्मारामे चरे भिक्खू धिइमं^३ धम्मसारही ।
 धम्मारामरते^४ दन्ते बम्मचेरसमाहिए ॥ १५ ॥
 देवदाणवगन्धवा जक्खरक्खसकिचरा ।
 बम्मयारिं नमंसन्ति दुक्कं जे करन्ति तं ॥ १६ ॥
 एस धम्मे धुवे निच्चे^५ सासए जिणदेसिए ।
 सिद्धा सिञ्छन्ति चाणेण सिञ्छिस्सन्ति तहावरे ॥ १७ ॥
 त्ति वेमि ॥

॥ बम्मचेरसमाहिठाणा समत्ता ॥

॥ पावसमणिज्जं सप्तदशम् अध्ययनम् ॥

*जे केइ उ पण्डए नियण्ठे धम्मं सुणिह्ता विणओववन्ने ।
 सुदुल्लहं लहिउं बोहिलाभं विहरेज्ज पच्छा य जहामुहं तु ॥ १ ॥
 सेज्जा दढा पाउरणं मि^१ अत्थि उप्पज्जई भोत्तु तहेव पाउं ।
 जाणामि जं वट्टइ आउसु त्ति किं नाम काहामि सुएण
 भन्ते ॥ २ ॥

जे केइ पण्डए निहासोले पगामसो^२ ।
 भोच्चा पेच्चा सुहं सुवइ^३ पावसमणि त्ति वुच्चई ॥ ३ ॥

^१ गाय° B^{1,2}.

^२ विस° A.

^३ धी° B^{1,2}, ठिइ° J.

^४ *रामे B^{1,2}, J.

^५ नितिए A.

^६ जे A.

^७ यच्चा° A.

^८ वसइ J.

आयरियउवञ्जएहिं सुयं विणयं च गाहिए ।
 ते चेव खिंसई बाले पावसमणि त्ति वुच्चई ॥४॥
 आयरियउवञ्जयाणं सम्मं न पडितप्पइ ।
 अप्पडिपूयए थडे पावसमणि त्ति वुच्चई ॥५॥
 सम्महमाणो पाणाणि बीयाणि^१ हरियाणि य ।
 असंजए^२ संजयमन्नमाणो पावसमणि त्ति वुच्चई ॥६॥
 संधारं फलगं पीढं निसेज्जं पायकच्चलं ।
 अप्पमज्जियमारुहइ पावसमणि त्ति वुच्चई ॥७॥
 दवदवस्स चरई^३ पमत्ते य अभिक्खणं ।
 उल्लंघणे य चण्डे य पावसमणि त्ति वुच्चई ॥८॥
 पडिलेहेइ^४ पमत्ते पउञ्जइ^५ पायकच्चलं ।
 पडिलेहा अणाउत्ते पावसमणि त्ति वुच्चई ॥९॥
 *पडिलेहेइ^४ पमत्ते से किंचि^६ हु निसामिया ।
 गुरुपारिभावए^७ निच्चं पावसमणि त्ति वुच्चई ॥१०॥
 बहुमाई पमुहरे^८ थडे लुडे अणिग्गहे ।
 असंविभागी अवियत्ते पावसमणि त्ति वुच्चई ॥११॥
 *विवादं च उदीरेइ अहम्मे अत्तपन्नहा ।
 वुग्गहे कलहे रत्ते^९ पावसमणि त्ति वुच्चई ॥१२॥
 अथिरासणे कुकुडए जत्थ तत्थ निसीयई ।
 आसणम्मि अणाउत्ते पावसमणि त्ति वुच्चई ॥१३॥

^१ पी० A. ^२ ०त्ते A, J. ^३ ०त्ते A, J. ^४ ०त्तेहई B^१.
^५ चव० B^{१,२}, J. ^६ च A. ^७ जुहं परिमवए B^१. ^८ च सु० A,
 य सुहरे B^{१,२}, J. ^९ रत्तो A.

ससरक्खपाए^१ सुवई सेज्जं न पडिलेहइ ।
 संधारए अणाउत्ते पावसमणि त्ति वुच्चई ॥ १४ ॥
 दुब्बदहीविगईओ आहारेइ अभिक्खणं ।
 अरए य तवोक्कमे पावसमणि त्ति वुच्चई ॥ १५ ॥
 अत्थन्तम्मि य सूरम्मि आहारेइ अभिक्खणं ।
 चोडओ पडिचोएइ पावसमणि त्ति वुच्चई ॥ १६ ॥
 आयरियपरिच्चाई परपासण्डसेवए ।
 गाणंगणिए दुब्भूए पावसमणित्ति वुच्चई ॥ १७ ॥
 सयं गेहं परिच्चज्ज परगेहंसि वावरे ।
 निमित्तेण य ववहरइ पावसमणि त्ति वुच्चई ॥ १८ ॥
 सच्चाइ^२ पिरणं जेमेइ नेच्छई सामुदाणियं ।
 गिहिनिसेज्जं च वाहेइ पावसमणि त्ति वुच्चई ॥ १९ ॥
 एयारिसे पंचकुसीलसंवुडे रुवंधरे मुणिएवराण हेट्ठिमे ।
 अयंसि^३ लोए विसमेव गरहिए न से इहं नेव परत्थ-
 लोए ॥ २० ॥
 जे वज्जए एए^४ सया^५ उ दोसे से सुवए होइ मुणीण मज्जे ।
 अयंसि लोए अमयं व पूइए आराहए लोगमिणं तथा
 परं^६ ॥ २१ ॥ त्ति वेमि ॥
 ॥ पावसमणिज्जं समत्तं ॥

^१ *पाठ B^{१-२}.^२ सच्चायि A.^३ जा B^१.^४ एते B^{१-२}, J.^५ सदा A, B^{१-२}, J.^६ Cf. Comm.

॥ संजइज्जं अष्टादशम् अध्यायम् ॥

कम्पिल्ले नयरे राया उदिस्सबलवाहणे ।
 नामेणं संजए नामं मिगडं^१ उवणिग्गए ॥ १ ॥
 हयाणीए गयाणीए रहाणीए तहेव य ।
 पायत्ताणीए महया सड्डं^२ परिवारिए ॥ २ ॥
 मिए छुहिन्ता हयगउं कम्पिल्लुज्जाण केसरे ।
 भीए सन्ते मिए तत्थ वहेइ रसमुच्छिए ॥ ३ ॥
 अह केसरम्मि उज्जाणे अणगारे तवोधणे ।
 सञ्जायञ्जाणसंजुत्ते धम्मञ्जाणं भियायइ ॥ ४ ॥
 अण्णोवमण्डवम्मि^३ भायइ^४ कस्सवियासवे^५ ।
 तस्सागए मिगे पासं वहेइ से नराहिवे ॥ ५ ॥
 अह आसगउं राया खिप्पमागम्म^६ सो तहिं ।
 हए^७ मिए^८ उ पासित्ता अणगारं तत्थ पासई ॥ ६ ॥
 अह राया तत्थ संभन्तो^९ अणगारो मणा हउं ।
 मए उ मन्दपुखेणं रसगिद्धेण घच्चुणा ॥ ७ ॥
 आसं विसज्जइत्ताणं अणगारस्स सो निवो ।
 विणएण वन्दए^{१०} पाए भगवं एत्थ मे खमे ॥ ८ ॥
 अह मोणेण सो भगवं अणगारे भाणमस्सिए^{१०} ।
 रायाणं न पडिमन्तेइ तच्चो राया भयहुच्चो ॥ ९ ॥

^१ मिगडं B¹.

^२ न्तो A, B^{1,2}, J.

^३ अण्णोव B², न्वंमी A.

^४ न्हे B^{1,2}.

^५ कविवा B^{1,2}.

^६ सिग्गम J, खिप्पमागं तु B¹.

^७ न्ते A.

^८ न्पत्तो B¹.

^९ न्हे B^{1,2}.

^{१०} गच्छिए B¹.

संजञ्जो अहमस्मीन्न भगवं वाहराहि मे ।
 कुञ्चे तेण अणगारे डहेज्ज नरकोडिञ्जो ॥ १० ॥
 अमञ्जो^१ पत्थिवा तुब्भं अभयदाया भवाहि य^२ ।
 अणिञ्जे जीवलोगम्मि किं हिंसाए पसज्जसी ॥ ११ ॥
 *जया सञ्चं परिञ्जज्ज गन्तव्वमवसस्स ते ।
 अणिञ्जे^३ जीवलोगम्मि^४ किं रज्जम्मि पसज्जसी ॥ १२ ॥
 जीवियं चेव रुवं च विज्जुसंपायचंचलं ।
 जत्थ तं मुञ्जसी रायं पेच्चत्थं नावबुञ्जसे ॥ १३ ॥
 दाराणि य सुया चेव मित्ता य तह बन्धवा^५ ।
 जीवन्तमणुजीवन्ति मयं नाणुवयन्ति य ॥ १४ ॥
 नोहरन्ति मयं पुत्ता पितरं परमदुक्खिया ।
 पितरो वि तहा पुत्ते बन्धू^६ रायं तवं चरे ॥ १५ ॥
 तञ्जो तेणज्जिए दञ्जे दारे य परिरक्खिए ।
 कीलन्ति ऽन्ने नरा रायं हट्ठुट्ठमलंकिया ॥ १६ ॥
 तेणावि जं कयं कम्मं सुहं वा जइ वा दुहं ।
 कम्मुणा तेण संजुत्तो गच्छई^७ उ परं भवं ॥ १७ ॥
 सोऊण तस्स सो धम्मं अणगारस्स अन्तिए ।
 महया संवेगनिञ्जेदं समावञ्जो नराहिवो ॥ १८ ॥
 संजञ्जो चइउं रज्जं निक्खन्तो जिणसासणे ।
 गहभात्तिस्स भगवञ्जो अणगारस्स अन्तिए ॥ १९ ॥

^१ अमयं B^{1,2}.^२ तं B¹.^३ असावह B¹.^४ खरीरंमि B¹.^५ बंधु A.^६ *हो A, B^{1,2}, J.

*चिञ्चा रटुं पड्डए खत्तिए परिभासइ ।
 जहा ते दासई रूवं पसन्नं ते तहा मणो ॥२०॥
 किंनामे किंगोत्ते कस्सट्टाए व माहणे ।
 कहां पडियरसी बुद्धे कहां विणीए त्ति बुच्चसी^१ ॥२१॥
 संजओ नाम नामेणं तहा गोत्तेण गोयमो^२ ।
 गहभाली ममायरिया विज्जाचरणपारगा ॥२२॥
 किरियं अकिरियं विणयं अन्नाणं च महामुणी ।
 एएहिं चउहिं ठाणेहिं मेयन्ने^३ किं पभासई ॥२३॥
 इइ पाउकरे बुद्धे नायए परिणिबुए ।
 विज्जाचरणसंपन्ने सच्चे सच्चपरक्कमे ॥२४॥
 पडन्ति नरए घोरे जे नरा पावकारिणो ।
 दिव्वं च गइं गच्छन्ति चरित्ता धम्ममारियं ॥२५॥
 *मायावुइयमेयं तु मुसाभासा निरत्थिया ।
 संजममाणो वि अहं वसामि इरियामि य ॥२६॥
 सच्चेए^४ विइया मन्तं मिच्छादिट्ठी अणारिया ।
 विज्जमाणे परे लोए सम्मं जाणामि अप्पगं ॥२७॥
 अहमासि महापाणे जुइमं वरिससउं वमे ।
 जा सा पालीमहापाली दिव्वा वरिससओ वमा ॥२८॥
 से चुए बम्भलोगाओ माणुसं^५ भवमागए ।
 अप्पणी य परेसिं च आउं जाणे जहा तहा ॥२९॥

^१ बुद्धे B¹.

^२ गो B¹⁻², J.

^३ मे A.

^४ मे B¹⁻², J.

^५ गो A.

नाणारुइं च छन्दं च परिवज्जेज्ज संजए ।
 अणट्ठा जे य सवत्था इय^१ विज्जामणुसंचरे ॥ ३० ॥
 पडिक्कमामि पसिणाणं परमन्तेहिं वा पुणो ।
 अहो उट्ठिए अहोरायं इइ विज्जा तवं चरे ॥ ३१ ॥
 जं, च मे पुच्छसी काले सम्मं सुद्धेण चेयसा ।
 ताइं पाउकरे बुद्धे तं नाणं^२ जिणसासणे ॥ ३२ ॥
 किरियं च रोयई धीरे^३ अकिरियं परिवज्जए ।
 दिट्ठीए दिट्ठीसंपन्ने^४ धम्मं चरसु दुच्चरं ॥ ३३ ॥
 एयं पुणपयं सोच्चा अत्थधम्मोवसोहियं ।
 भरहो वि भारहं वासं चेच्चा कामाइ पड्डए ॥ ३४ ॥
 सगरो वि सागरन्तं भरहवासं नराहिवो ।
 इस्सरियं केवलं हिच्चा दयाइ परिनिबुडे^५ ॥ ३५ ॥
 चइत्ता भारहं^६ वासं चक्खवट्ठी महड्डिओ ।
 पड्डज्जमब्भुवगउं^७ मघवं नाम महाजसो ॥ ३६ ॥
 सणकुमारो मणुस्सिन्दो चक्खवट्ठी महड्डिओ ।
 पुत्तं रज्जे ठवेऊणं^८ सो वि राया तवं चरे ॥ ३७ ॥
 चइत्ता भारहं वासं चक्खवट्ठी महड्डिओ ।
 सन्ती सन्तिकरे लोए पत्तो गइमणुत्तरं ॥ ३८ ॥
 इक्खागरायवसभो कुण्णू नाम नरीसरो^९ ।
 विक्खायकित्ती भगवं पत्तो गइमणुत्तरं ॥ ३९ ॥

^१ इइ B^{१,२}, J.^२ णा^० A.^३ धोरो A.^४ दिट्ठि^० B^{१,२}.^५ निबुद्धं A.^६ म^० A.^७ तो Mss. J.^८ ठवित्ताणं B^{१,२}.^९ नरे^० B^{१,२}.

सागरान्तं चइत्ताणं^१ भरहं नरवरीसरो ।
 अरो य अरयं पत्तो पत्तो गइमणुत्तरं ॥४०॥
 चइत्ता भारहं वासं^२ चइत्ता बलवाहणं ।
 चइत्ता उत्तमे भोए महापउमे तवं चरे ॥४१॥^३
 एगच्छत्तं पसाहित्ता महिं माणनिसूरणो^४ ।
 हरिसेणो मणुस्सिन्दो पत्तो गइमणुत्तरं ॥४२॥^५
 अब्बिओ रायसहस्सेहिं मुपरिच्चाई दमं चरे ।
 जयनामो जिणक्खायं पत्तो गइमणुत्तरं ॥४३॥
 दसखरज्जं मुदियं चइत्ताणं मुणी चरे ।
 दसखभहो निक्खन्तो सक्खं सक्केण चोइओ ॥४४॥
 नमी नमेइ अप्पाणं सक्खं सक्केण चोइओ ।
 चइऊण गेहं वइदेही^६ सामखे पज्जुवट्ठिओ ॥४५॥
 करकण्डू कलिंगेसु^७ पंचालेसु^८ य दुम्महो ।
 नमी राया विदेहेसु गन्धारेसु य नग्गई^९ ॥४६॥
 एए नरिन्दवसभा निक्खन्ता जिणसासणे ।
 पुत्ते रज्जे ठवेऊणं^{१०} सामखे पज्जुवट्ठिया ॥४७॥
 सोवीररायवसभो चइत्ताणं^{१०} मुणी चरे ।
 उदायणो पव्वइओ पत्तो गइमणुत्तरं ॥४८॥
 तहेव कासीराया सेओसच्चपरक्कमे ।
 कामभोगे परिच्चज्ज पहणे कम्ममहावणं ॥४९॥

^१ अइत्ताणं B^{1,2}.

^२ विच्छं रणं B², J.

^३ om. B¹.

^४ 'मुद' B², J.

^५ वयं A.

^६ 'वाह' B¹.

^७ 'वाह' B¹.

^८ 'तो A.

^९ ठविताणं B^{1,2}.

^{१०} विद्या A.

तहेव विजञ्जो राया अणुट्ठाकिञ्चि^१ पइए ।
 रज्जं तु गुणसमिच्चं पयहिणु महाजसो ॥५०॥
 *तहेवुगं तवं किञ्चा अण्विखत्तेण चेयसा^२ ।
 महबलो^३ रायरिसी आदाय सिरसा सिरिं ॥५१॥
 क्हं धीरो अहेऊहिं उम्मत्तो व महिं चरे ।
 एए^४ विसेसमादाय सूरा दढपरक्कमा ॥५२॥
 *अञ्चन्ननियानुसमा सञ्चा मे भासिया वई ।
 अतरिंसु तरन्तेगे तरिस्सन्ति अणागया ॥५३॥
 *कहिं धीरे अहेऊहिं अत्ताणं^५ परियावसे ।
 सवसंगविनिम्मुक्के सिद्धे भवइ नीरण ॥५४॥ त्ति वेमि ॥
 ॥ संजइज्जं समत्तं ॥

॥ मियापुत्तीयं एकोनविंशतितमम् अध्ययनम् ॥

सुग्गीवे नयरे रम्मे काणुज्जाणसोहिए ।
 राया बलभहिं^६ त्ति मिया तस्सग्गमाहिसी ॥१॥
 तेसिं पुत्ते बलसिरी मियापुत्ते त्ति विस्सुए ।
 अम्मापिऊण दइए जुवराया दमीसरे ॥२॥
 नन्दणे सो उ पासाए कीलए सह इत्थिहिं ।
 देवे^७ दोगुन्दगे^८ चेव निच्चं मुइयमाणसो ॥३॥

^१ आ^० B¹⁻² (cf. SBE. xlv. 87, n. 6).

^२ एत^० A.

^३ महाबलो B¹⁻⁷

^४ एते Mss. J.

^५ आद्यं च A.

^६ एवो B¹⁻², J.

^७ ये B¹⁻², J.

मणिरयणकोट्टिमतले पासायालीयणट्टिओ^१ ।

आलोएइ नगरस्स चउच्चत्तियचच्चरे ॥४॥

अह तत्थ अइच्छन्तं^२ पासई समणसंजयं ।

तवनियमसंजमधरं सीलडुं गुणआगरं^३ ॥५॥

तं देहई^४ मियापुत्ते दिट्ठीए अणिमिसाए उ ।

कहिं मन्नेरिसं रूवं दिट्ठपुब्बं मए पुरा ॥६॥

साहुस्स दरिसणे तस्स अञ्जवसाणम्मि सोहणे ।

मोहंगयस्स सन्तस्स जाईसरणं समुप्पन्नं ॥७॥

जाईसरणे समुप्पन्ने मियापुत्ते महिड्डिए ।

सरई पोराणियं जाइं सामणं च पुरा कयं ॥८॥

*विसएहि^५ अरज्जन्तो रज्जन्तो संजमम्मि य ।

अम्मापियरमुवागम्म इमं वयणमव्ववी ॥९॥

सुयाणि^६ मे पंच महव्वयाणि नरएसु दुक्खं च तिरिक्ख-

जोणिसु ।

निव्विक्खकामो मि महव्ववाउ अणुजाणह पव्वइस्सामि

अम्मो ॥१०॥

अम्म ताय मए भोगा भुत्ता विसफलोवमा ।

पच्छा कडुयविवागा अणुबन्धदुहावहा ॥११॥

इमं सरीरं अणिच्चं असुइं^७ असुइसंभवं ।

असासयावासमिणं दुक्खकेसाण भायणं ॥१२॥

^१ *तो A.

^२ चत्ति B^१.

^३ *सापरं B^१.

^४ देहई B^{१,२}, देह J.

^५ *सु B^{१,२}, J.

^६ सुवियाणि A.

^७ *त्ति A, *र B^{१,२}, J.

असासए^१ सरीरम्मि रइं^२ नोवलभामहं^३ ।
 पच्छा पुरा व चइयत्ते फेणवुड्डयसन्निभे ॥१३॥
 माणुसत्ते असारम्मि वाहीरोगाण आलए ।
 जरामरणघट्थम्मि खणं पि न रमामहं ॥१४॥
 जम्मं दुक्खं जरा दुक्खं रोगाणि मरणाणि य ।
 अहो दुक्खो हु संसारो जत्थ कीसन्ति जन्तवो^४ ॥१५॥
 खेतं वत्थुं हिरणं च पुत्तदारं च बन्धवा ।
 चइत्ताणं इमं देहं गन्तव्वमवसस्स मे ॥१६॥
 जह किम्पागफलाण परिणामो न सुन्दरो ।
 एवं भुत्ताण भोगाणं परिणामो न सुन्दरो ॥१७॥
 अट्ठाणं जो महन्तं तु अप्पाहेउं^५ पवज्जई^६ ।
 गच्छन्तो सो दुही होइ छुहातण्हाए^७ पीडिओ ॥१८॥
 एवं धम्मं अकाऊणं जो गच्छइ परं भवं ।
 गच्छन्तो सो दुही होइ वाहीरोगेहिं पीडिओ ॥१९॥
 अट्ठाणं जो महन्तं तु सपाहेउं^५ पवज्जई^६ ।
 गच्छन्तो सो सुही होइ छुहातन्हाविवज्जिओ ॥२०॥
 एवं धम्मं पि काऊणं जो गच्छइ परं भवं ।
 गच्छन्तो सो सुही होइ अप्पकम्मे^८ अवेयणे ॥२१॥
 जहा गेहे पलित्तम्मि तस्स गेहस्स जो पहु^९ ।
 सारभण्डाणि नीणेइ^{१०} असारं अवइज्जइ ॥२२॥

^१ णे A.^२ णं A.^३ महे B^१.^४ जंतुयो B^{१,२}.^५ णिज्जो J.^६ पवज्जई A.^७ तवहाकुहाए A.^८ कामे B.^९ मू A.^{१०} नीरे B^१.

एवं लोए पलित्तम्मि जराए मरणेण य ।
 अप्पाणं तारइस्सामि तुब्भेहिं अणुमन्निओ ॥ २३ ॥
 तं विन्ति अम्मापियरो सामण पुत्त दुक्करं ।
 गुणाणं तु सहस्साइं धारेयवाइं भिक्खुणा^१ ॥ २४ ॥
 समया सञ्जभूएसु सत्तुमित्तेसु वा जगे ।
 पाणाइवायविरई जावज्जीवाए^२ दुक्करं ॥ २५ ॥
 निच्चकालप्पमत्तेणं मुसावायविवज्जणं ।
 भासियव्वं हियं सच्चं निच्चाउत्तेण दुक्करं ॥ २६ ॥
 दन्तसोहणमाइस्स अदत्तस्स विवज्जणं ।
 अणवज्जेसणिज्जस्स गिरहणा अवि^३ दुक्करं ॥ २७ ॥
 विरई अबम्भचेरस्स कामभोगरसन्तुणा ।
 उग्गं महव्वयं वम्भं धारेयव्वं सुदुक्करं ॥ २८ ॥
 धणधन्नेसवग्गेसु परिग्गहविवज्जणं^४ ।
 सञ्चारम्भपरिच्चाओ निम्ममत्तं सुदुक्करं ॥ २९ ॥
 चउव्विहे वि आहारे राईभोयणवज्जणा^५ ।
 सन्निहीसंचओ चेव वज्जेयव्वो सुदुक्करं ॥ ३० ॥
 छुहा तण्हा य सीउण्हं दंसमसगवेयणा ।
 अक्कोसा दुक्खसेज्जा य तण्हासा जल्लमेव य ॥ ३१ ॥
 तालणा^६ तज्जणा चेव वहवन्धपरीसहा ।
 दुक्खं भिक्खायरिया जायणा य अल्लाभया ॥ ३२ ॥

^१ ओ B^२, J.

^२ वाय A.

^३ चति A.

^४ ओ B^२, J.

^५ ओ A.

^६ ताण B^१.

कावीया^१ जा इमा वित्ती केसलोओ य दारुणो ।
 दुक्खं बम्भइयं घोरं धारेउ य महप्पणो^२ ॥३३॥
 सुहोइओ तुमं पुत्ता सुकुमालो सुमज्जिओ ।
 न हु सी पभू तुमं पुत्ता सामणमणुपालिया ॥३४॥
 जावज्जीवमविस्सामो गुणाणं तु महम्मरो ।
 गुरू उ लोहभारु व जो पुत्ता होइ दुइहो ॥३५॥
 आगासे गंगसोउ व पडिसोउ व दुत्तरो ।
 बाहाहिं सागरो चेव तरियओ गुणोदही ॥३६॥
 वालुयाकवलो चेव निरस्साए उ संजमे ।
 असिधारागमणं चेव दुक्करं चरिउं तवो ॥३७॥
 अही वेगन्तदिट्ठीए चरित्ते पुत्त दुक्करे^३ ।
 जवा लोहमया चेव चावेयवा सुदुक्करं ॥३८॥
 जहा अग्गिसिहा दित्ता पाउं होइ सुदुक्करा ।
 तहा दुक्करं करेउं जे तारुखे समणत्तणं ॥३९॥
 जहा दुक्खं भरेउं जे होइ वायस्स कोत्थलो ।
 तहा दुक्खं करेउं जे कीवेणं समणत्तणं ॥४०॥
 जहा तुलाए तोलेउं दुक्करो^४ मन्दरो गिरी ।
 तहा निहुयनीसंकं दुक्करं समणत्तणं ॥४१॥
 जहा भुयाहिं तरिउं दुक्करं रयणायरो ।
 तहा अणुवसन्तेणं दुक्करं दमसागरो ॥४२॥

^१ बो^० A.^२ *णा B^१.^३ *रं A.^४ दुक्करे B^{१,२}.

भुञ्ज माणुस्सए भोगे पंचलक्खणए तुमं ।
 भुत्तभोगी तञ्चो जाया पच्छा धम्मं चरिस्ससि ॥४३॥
 *सो वेइ^१ अम्मापियरो एवमेयं जहा फुडं ।
 इह लोए निप्पिवासस्स नत्थि किंचिवि दुक्करं ॥४४॥
 सारीरमाणसा चेव वेयणाञ्चो अणन्तसो ।
 मए सोढाञ्चो भीमाञ्चो असइं दुक्खभयाणि य ॥४५॥
 जरामरणकन्तारे चाउरन्ते भयागरे ।
 मए^२ सोढाणि भीमाणि जम्माणि^३ मरणाणि य ॥४६॥
 *जहा इहं अगणी उएहो एत्तो^४ ऽणन्तगुणे तहिं ।
 नरएसु वेयणा उएहा अस्साया वेइया मए ॥४७॥
 *जहा इमं इहं सीयं एत्तो^५ ऽणन्तगुणे तहिं ।
 नरएसु वेयणा सीया अस्साया वेइया मए ॥४८॥
 कन्दन्तो वंदुकुम्भीसु^६ उट्टुपाञ्चो अहोसिरो ।
 हुयासणे जलन्तम्मि पक्कपुब्बो अणन्तसो ॥४९॥
 महादवग्गिसंकासे मरुम्मि वइरवाल्हए ।
 कलच्चवाल्हयाए य दट्टपुब्बो अणन्तसो ॥५०॥
 रसन्तो कन्दुकुम्भीसु^६ उट्टुं बद्धो अबन्धवो ।
 करवत्तकरकयाइहिं छिन्नपुब्बो अणन्तसो^७ ॥५१॥
 अइतिक्खकणटगाइस्से तुंगे सिच्चलिपायवे ।
 खेवियं पासवद्धेणं कट्ठोकट्टाहिं दुक्करं ॥५२॥

^१ वेत्त° A.

^२ मया B¹.

^३ गहं B^{1,2}, J.

^४ ए° B^{1,2}, J.

^५ कुट्टु° B^{1,2}, J.

^६ चण्डयणो A.

महाजन्तेसु उच्छू वा आरसन्तो सुभेरवं ।
 पीडितं मि सकम्मेहिं पावकम्भो अणन्तसो ॥५३॥
 कूवन्तो कोलमुणएहिं सामेहिं सबलेहि य ।
 फाडिओ^१ फालिओ छिन्तो विप्फुरन्तो अखेगसो ॥५४॥
 असीहि अयसिवखाहिं^२ भस्सेहिं^३ पट्टिसेहि य ।
 छिन्तो भिन्तो विभिन्तो य ओइखो पावकम्भुणा ॥५५॥
 अवसो लोहरहे जुत्तो जलन्ते समिलाजुए ।
 चोइओ तोत्तजुत्तेहिं रोओ^४ वा जह पाडिओ ॥५६॥
 हुयासणे जलन्तम्मि चियासु महिसी विव ।
 दडो पक्को य अवसो पावकम्मेहि पाविओ^५ ॥५७॥
 बला संडासतुखेहिं लोहतुखेहि पक्खिहिं ।
 विलुत्तो विलवन्तो हं ढंकगिहेहिऽणन्तसो ॥५८॥
 *तण्हाकिलन्तो धावन्तो पत्तो वेयरणिं नदिं ।
 जलं पाहिं ति चिन्तन्तो खुरधाराहिं विवाइओ ॥५९॥
 उण्हाभित्तो संपत्तो असिपत्तं महावणं ।
 असिपत्तेहिं पडन्तेहिं छिन्नपुब्बो अखेगसो ॥६०॥
 मुग्गरेहिं मुसंठोहिं^६ मूलेहिं मुसलेहि य ।
 गयासं भग्गगत्तेहिं पत्तं दुक्खं अणन्तसो ॥६१॥
 *खुरेहिं तिक्खधारेहिं छुरियाहिं कप्पणीहि य ।
 कप्पिओ फालिओ छिन्तो उक्कित्तो^७ य अखेगसो ॥६२॥

^१ पा० B^{१,२}, J.^२ अवसो B^१, य चविं J.^३ ओओ B^{१,२}, J.^४ लब्धो B^{१,२}.^५ तो A.^६ ओडोहिं B^{१,२}, सुवप्तीहिं J.^७ उक्कन्तो A.

*पासेहिं कूडजालेहिं मिच्छो वा अक्सो^१ अहं ।
 वाहिच्छो बद्धरुद्धो वा बहू^२ चेव विवादो^३ ॥६३॥
 गलेहिं मगरजालेहिं मच्छो वा अक्सो अहं ।
 उल्लिच्छो फालिच्छो गहिच्छो मारिच्छो य अणन्तसो ॥६४॥
 वीदंसएहि जालेहिं लेप्पाहिं सउणो विव ।
 गहिच्छो लग्गो बद्धो य मारिच्छो य अणन्तसो ॥६५॥
 कुहाडफरसुमाईहिं^४ बड्ढईहिं दुमो विव ।
 कुट्टिच्छो फालिच्छो छिन्नो तच्छिच्छो य अणन्तसो ॥६६॥
 चवेडमुट्टिमाईहिं कुमारेहिं अयं पिव ।
 ताडिच्छो कुट्टिच्छो भिन्नो चुसिच्छो य अणन्तसो ॥६७॥
 तत्ताइं तच्चलोहाइं तउयाइं सीसयाणि य ।
 पाइच्छो कलकलन्ताइं^५ आरसन्तो सुभेरवं ॥६८॥
 तुहं पियाइं मंसाइं खण्डाइं सोल्लगाणि य ।
 खाविच्छो मिसमंसाइं^६ अग्गिवखाइं ऽखेगसो ॥६९॥
 तुहं पिया सुरा सीहू^७ मेरच्छो य महुणि य ।
 पाइच्छो^८ मि जलन्तीच्छो वसाच्छो रुहिराणि य ॥७०॥
 निच्चं भीएण तत्थेण दुहिएण बहिएण य ।
 परमा दुहसंबद्धा वेयणा वेदिता मए ॥७१॥
 निच्चं चण्डप्पगाढाच्छो घोराच्छो अइदुस्सहा ।
 महब्भयाच्छो भीमाच्छो तरएसु वेदिता मए ॥७२॥

^१ विवसो B¹.

^२ बद्धरुद्धो B^{1,2}, J.

^३ *परसुमाही A.

^४ *निंताइं A.

^५ विस B^{1,2}, J.

^६ *धू A.

^७ पविचं A.

^८ तिच्चं A, J.

जारिस्ता माणुसे लोए ताया दीसन्ति वेयणा ।
 एत्तो अणन्तगुणिया नरएसु दुक्खवेयणा ॥७३॥
 सङ्गभवेसु अस्साया^१ वेयणा वेदिता मए ।
 निमेसन्तरमित्तं^२ पि जं साता नत्थि वेयणा ॥७४॥
 तं विन्तम्मापियरो छन्देणं पुत्त पङ्गया ।
 नवरं पुण सामखे दुक्खं निप्पडिकम्मया ॥७५॥
 सो वेइ अम्मापियरो एवमेयं जहा फुडं ।
 पडिकम्मं को कुणई^३ अरखे मियपक्खिणं ॥७६॥
 एगब्भूए अरखे व जहा उ चरई मिगे ।
 एवं धम्मं चरिस्सामि संजमेण तवेण य ॥७७॥
 जया^४ मिगस्स आयंको महारत्थम्मि जायई ।
 अच्चन्तं रुक्खमूलम्मि को णं ताहे तिगिच्छई ॥७८॥
 को वा से ओसहं देइ को वा से पुच्छई मुहं ।
 को से भत्तं च पाणं वा आहरित्तु पणामए ॥७९॥
 जया य से सुही होइ तया गच्छइ गोयरं ।
 भत्तपाणस्स अट्टाए वल्लराणि सराणि य ॥८०॥
 खाइत्ता पाणियं पाउं वल्लरेहिं सरेहि य ।
 मिगचारियं चरित्ताणं गच्छई^५ मिगचारियं ॥८१॥
 एवं समुट्ठिओ भिक्खू एवमेव अणेगए ।
 मिगचारियं चरित्ताणं उट्ठं पक्कमई^६ दिसं ॥८२॥

^१ असा^० B^{१-२}, J.^२ निमि^० A.^३ नी^० A, ०६ B^{१-२}, J.^४ जहा B^{१-२}, J.^५ नी^० Mss. J.

जहा मिगे एगे^१ अणोगचारी अणोगवासे धुवगोयरे य ।
एवं मुणी गोयरियं पविट्ठे नो हीलए नो वि य खिस-

एज्जा ॥ ८३ ॥

मिगचारियं चरिस्सामि एवं पुत्ता जहा सुहं ।
अम्मापिईहि ऽणुन्नाओ जहाइ उवहिं तहा ॥ ८४ ॥
मियचारियं चरिस्सामि सव्वदुक्खविमोक्खणिं ।
तुब्भेहिं अच्चणुन्नाओ^२ गच्छ पुत्त जहासुहं ॥ ८५ ॥
एवं सो अम्मापियरो अणुमाणिक्काण बहुविहं ।
ममत्तं छिन्दई ताहे महानागो व कंचुयं ॥ ८६ ॥
इड्डी वित्तं च मित्ते य पुत्तदारं च नायओ ।
रेणुयं व पढे लग्गं निडुणिक्काण^३ निग्गओ ॥ ८७ ॥
पंचमहव्वयजुत्तो पंचहि समित्तं तिगुत्तिगुत्तो य ।
सब्बिन्तरवाहिरओ तवोकम्मंसि उज्जुत्तो ॥ ८८ ॥
निम्ममो निरहंकारो निसंगो चत्तगारवो ।
समो य सव्वभूएसु तसेसु थावरेसु य ॥ ८९ ॥
लाभालाभे सुहे दुक्खे जीविए मरणे तहा ।
समो निन्दापसंसासु तहा माणावमाणओ ॥ ९० ॥
गारवेसुं कस्ताएसुं दण्डसत्तभएसु य ।
नियत्तो हाससोगाओ अनियाणो अबन्धणो ॥ ९१ ॥
अणिस्सिओ इहं लोए परलोए अणिस्सित्तं ।
वासीचन्दणकप्पो य असणे अणसणे तहा ॥ ९२ ॥

^१ एगे B^१.

^२ चण्डो Mas. J.

^३ विज्जो A.

नाणादुमलयाइखं नाणापक्खिनिसेवियं ।
 नाणाकुमुमसंछब्बं उज्जाणं नन्दणोवमं ॥३॥
 तत्थ सो पासई साहुं संजयं सुसमाहियं ।
 निसिच्चं^१ रुक्खमूलम्मि सुकुमालं सुहोइयं ॥४॥
 तस्स रूवं तु पासित्ता राइणो तम्मि संजए ।
 अच्चन्तपरमो आसी अउलो रूवविम्हओ ॥५॥
 अहो वखो अहो रूवं अहो अज्जस्स सोमया ।
 अहो खन्ती अहो मुत्ती अहो भोगे^२ असंगया ॥६॥
 तस्स पाए उ वन्दिता काऊण य पयाहिणं ।
 नाइदूरमणासत्ते पंजली षडिपुच्छई ॥७॥
 तरुणो सि अज्जो पव्वइओ भोगकालम्मि संजया ।
 उवट्ठिउं सि सामखे एयमट्ठं सुणेमि^३ ता ॥८॥
 *अणाहो मि महाराय नाहो मज्झ न विज्जई ।
 अनुकम्पगं सुहिं^४ वावि कंचि^५ नाभिसमेमहं ॥९॥
 तउं सो पहसिओ राया सेणिओ मगहाहिवो ।
 एवं ते इड्ढिमन्तास्स कहं नाहो न विज्जई ॥१०॥
 होमि नाहो भयन्ताणं भोगे भुंजाहि संजया ।
 मित्तनाईपरिवुडो माणुस्सं खु सुदुल्लहं ॥११॥
 अप्पणा वि अणाहो सि सेणिया मगहाहिवा ।
 अप्पणा अणाहो सन्तो कस्स^६ नाहो भविस्ससि ॥१२॥

^१ *सं B^१ २.

^२ *जेसु B^१.

^३ *णा° B^१, J, *षेसु B^१.

^४ सुहं B^१, J.

^५ चिंभी B^१.

^६ कहं B^१, २.

एवं वृत्तो नरिन्दो सो मुसंभन्तो सुविम्हिञ्चो ।
 वयणं अस्सुयपुबं साहुणा विम्हयन्निञ्चो ॥ १३ ॥
 अस्सा हत्थी मणुस्सा मे पुरं अन्नेउरं च मे ।
 भुंजामि^१ माणुसे भोगे आणा इस्सरियं च मे ॥ १४ ॥
 *एरिसे सम्पयग्गमि सब्बकामसमप्पिए ।
 कहां अणाहो भवइ^२ मा हु भन्ते मुसं वए ॥ १५ ॥
 न तुमं जाणे^३ अणाहस्स^४ अत्थं पोत्थं^५ च पत्थिवा ।
 जहा अणाहो भवइ सणाहो वा नराहिवा ॥ १६ ॥
 सुणेह मे महाराय अब्बक्खित्तेण चेयसा ।
 जहा अणाहो भवइ जहा मेयं^६ पवत्तियं ॥ १७ ॥
 *कोसली नाम नयरी पुराण पुरभेयणी^७ ।
 तत्थ आसी पिया मञ्ज पभूयधणसंचञ्चो ॥ १८ ॥
 *पढमे वए महाराय अउला मे अत्थिवेयणा ।
 अहोत्था विउलो डाहो सब्बगत्तेसु^८ पत्थिवा ॥ १९ ॥
 *सत्थं जहा परसत्तिक्खं सरीरविवरन्तरे ।
 आवीलिज्ज अरी कुब्बो एवं मे अत्थिवेयणा ॥ २० ॥
 तियं मे अन्तरिच्छं च उत्तमंगं च पीडई ।
 इन्दासणिसमा घोरा वेयणा परमदारुणा ॥ २१ ॥
 *उवट्ठिया मे आयरिया विज्जामन्ततिगिच्छया ।
 अधीया सत्थकुसला मन्तमूलविसारया ॥ २२ ॥

^१ *हि J.^२ भवामि B^{1,2}.^३ जाणसि B¹.^४ ना° B¹.^५ पु° B^{1,2}, J.^६ मय A.^७ *भेरली B¹.^८ सब्बगिषु च B^{1,2}, J.

ते मे तिगिच्छं कुञ्चन्ति चाउप्पायं जहाहियं ।
 न य दुक्खा विमोयन्ति एसा मञ्जु अणाहया ॥ २३ ॥
 पिया मे सबसारं पि दिज्जा हि मम कारणा ।
 न य दुक्खा विमोएइ एसा मञ्जु अणाहया ॥ २४ ॥
 माया य मे महाराय पुत्तसोगदुहट्टिया ।
 न य दुक्खा विमोएइ एसा मञ्जु अणाहया ॥ २५ ॥
 भायरो मे महाराय सगा जेट्ठकण्हिट्ठगा ।
 न य दुक्खा विमोयन्ति एसा मञ्जु अणाहया ॥ २६ ॥
 भइणीओ मे महाराय सगा जेट्ठकण्हिट्ठगा ।
 न य दुक्खा विमोयन्ति एसा मञ्जु अणाहया ॥ २७ ॥
 *भारिया मे महाराय अणुरत्ता^१ अणुव्वया ।
 अंसुपुण्णेहिं नयणेहिं उरं मे परिसिंचई ॥ २८ ॥
 *अन्नं पाणं च एहाणं च गन्धमल्लविलेवणं ।
 मए^२ नायमणायं वा सा बाला नेव^३ भुंजई ॥ २९ ॥
 खणं पि ने महाराय पासाओ मे^४ न^५ फिट्ठई ।
 न य दुक्खा विमोएइ एसा मञ्जु अणाहया ॥ ३० ॥
 तउं हं एवमाहंसु दुक्खमा हु पुणो पुणो ।
 वेयणा अणुभविउं जे संसारम्मि अणन्तए ॥ ३१ ॥
 सइं च जइ मुञ्चेज्जा वेयणा विउला इउं ।
 खन्तो दन्तो निरारम्भो पञ्चए अणगारियं ॥ ३२ ॥

^१ 'यत्ता B^१.

^२ मते^० A.

^३ जोव^० A.

^४ न वि^० A.

एवं च चिन्तइत्ताणं पसुत्तो मि नराहिवा ।
 परियत्तन्तोए राईए वेयणा मे खयं गया ॥ ३३ ॥
 तञ्चो कस्से पभायम्मि आपुच्छित्ताण बन्धवे ।
 खन्तो दन्तो निरारम्भो पञ्चइञ्चोऽणगारियं ॥ ३४ ॥
 तो^१ हं नाहो जाञ्चो अप्पणो य परस्स य ।
 सञ्चेसिं चेव भूयाणं^२ तसाण आवराण य ॥ ३५ ॥
 अप्पा नई वेयरणी अप्पा मे कूडसामली ।
 अप्पा कामदुहा धेणू अप्पा मे नन्दणं वणं ॥ ३६ ॥
 अप्पा कत्ता विकत्ता य दुक्खाण य सुहाण य ।
 अप्पा मित्तममित्तं च दुप्पट्ठियसुपट्ठिञ्चो ॥ ३७ ॥
 इमा हु अन्ना वि अणाहया निवा
 तमेगचित्तो निहुञ्चो मुणेहि ।
 नियण्ठधम्मं लहियाण वी^३ जहा
 सीयन्ति एगे बहुकायरा नरा ॥ ३८ ॥
 जो पञ्चइत्ताण महव्वयाइं
 सम्मं च^४ नो फासयई पमाया ।
 अणिग्गहप्पा य रसेसु गिद्धे
 न मूलञ्चो छिन्नइ बन्धणं से ॥ ३९ ॥
 आउत्तया जस्स न^५ अत्थि^६ काइ
 इरियाए भासाए तहेसणाए ।

^१ ततो A.^२ वीबाणं B^१.^३ बहिवा निवा J.^४ om. A.^५ य जहि B^{१,२}, J.

आयाणनिकंस्वेवदुगुंछणाए

न धीरजायं^१ अणुजाइ मग्गं ॥४०॥

चिरं पि से मुण्डरुई भवित्ता

अथिरव्वए तवनियमेहि भट्टे ।

चिरं पि अप्पाण किलेसइत्ता

न पारए होइ हु संपराए ॥४१॥

पोस्सेव मुट्ठी जह से असारे

अयन्तिए कूडकहावणे वा ।

राढामणी वेरुलियप्पगासे

अमहग्घए होइ हु^२ जाणएसु ॥४२॥

कुसीललिंगं इह धारइत्ता^३

इसिञ्जयं जीविय बूहइत्ता^४ ।

असंजए संजयलप्पमाणे

विणिग्घायमागच्छइ से चिरं पि ॥४३॥

विसं तु^५ पीयं^६ जह कालकूडं

हणाइ सत्थं जह कुग्गहीयं ।

एसो वि धम्मो विसञ्जोववच्चो

हणाइ वेयाल इवाविवच्चो ॥४४॥

जे लक्खणं सुविण पउंजमाणे

निमित्तकोजहलसंपगाढे ।

^१ बी० J.

^२ च B^{१-२}, J.

^३ नित्ता A.

^४ पू० A.

^५ पिबित्ता A.

कुहेडविज्जासबदारजीवी

न गच्छई सरणं तम्मि काले ॥४५॥

तमं तमेणेव उ से असीले

सया दुही विप्परियामुवेइ ।

संघावई नरगतिरिक्खजोणिं^१

मोणं विराहेत्तु असाहुरूवे ॥४६॥

उहेसियं कोयगडं नियागं

न मुंचई किंचि अणेसणिज्जं ।

अग्गी विवा सव्वभक्खी भवित्ता

इत्तो चुए गच्छइ कटु पावं ॥४७॥

न तं अरी कण्ठेत्ता करेइ

जं से करे अप्पणिया दुरप्पया^२ ।

से नाहई^३ मच्चुमुहं तु पत्ते

पच्छाणुतावेण दयाविहूणो ॥४८॥

निरट्टिया नग्गरुई उ तस्स

जे उत्तमट्ठं विवज्जासमेइ ।

इमे वि से नत्थि परे वि लोए

दुहसो वि से भिज्जइ तत्थ लोए ॥४९॥

एमेव हा छन्दकुसीलरूवे

मग्गं विराहेत्तु जिणुत्तमाणं ।

कुररी विवा भोगरसाणुगिद्धा

निरट्टसोया परियावमेइ ॥५०॥

^१ *कोणी B.

^२ *प्या A, *त्ता B^१.

^३ *वाहिति A.

सोच्चाण मेहावि सुभासियं इमं
 अणुसासणं नाणगुणोववेयं ।
 मग्गं कुसीलाण जहाय सत्तं
 महानियण्ठाण वए पहेण ॥५१॥
 चरित्तमायारगुणन्निए तञ्चो
 अणुत्तरं संजम पालियाण ।
 निरासवे संखवियाण कम्मं
 उवेइ टाणं विउल्लुत्तमं धुवं ॥५२॥
 एवुग्गदन्ते वि महातवोधणे
 महामुणी महापइच्चे महायसे ।
 महानियणित्तज्जमिणं महामुयं
 से कहेइ^१ महया वित्थरेणं ॥५३॥
 तुट्ठो य सेणिञ्चो राया इणमुदाहु कयंजली ।
 अणाहत्तं जहाभूयं सुट्ठु मे उवदंसियं ॥५४॥
 तुब्भं^२ सुलङ्गं खु मणुस्सजम्मं
 लाभा सुलङ्गा य तुमे महेसी ।
 तुब्भे सणाहा य सबन्धवा य
 जं भे ठिया मग्गे जिणुत्तमाण ॥५५॥
 तं सि नाहो अणाहाणं सत्तभूयाण संजया ।
 खामेमि ते महाभाग इच्छामि अणुसासित्तं ॥५६॥
 पुच्छिज्जण मए तुब्भं भ्राणविग्घाञ्चो जो कञ्चो ।
 निमन्तिया य भोगेहिं तं सत्तं मरिसेहि मे ॥५७॥

^१ कहेए A.

^२ तुब्भं B^{१,२}.

एवं शुणित्ताण स रायसीहो

अण्णगारसीहं परमाइ^१ भत्तीए ।

सञ्जोरोहो सपरियणो सबन्धवो

धम्माणुरत्तो विमलेण चेयसा ॥५८॥

ऊससियरोमकूवो काऊण य पयाहिणं^२ ।

अभिवन्दिऊण सिरसा अइयाओ नराहिवो ॥५९॥

इयरो वि गुणसमिद्धो तिगुत्तिगुत्तो तिदण्डविरओ य ।

विहग इव विप्पमुच्चो विहरइ वसुहं विगयमोहो ॥६०॥

॥ त्ति वेमि ॥

॥ महानियसिद्धं समत्तं ॥

॥ समुहपालीयम् एकविंशम् अध्ययनम् ॥

चम्पाए पालिए नाम सावए आसि वाणिए ।

महावीरस्स भगवओ^३ सीसे सो उ महप्पणो ॥१॥

निग्गन्धे पावयणे सावए से वि कोविए ।

पोएण ववहरन्ते^४ पिहुण्डं नगरमागए ॥२॥

पिहुण्डे ववहरन्तस्स वाणिओ देइ धूयरं ।

तं ससत्तं पइगिञ्ज सदेसमह पन्थिओ ॥३॥

अह पालियस्स घरणी^५ समुहंमि पसवई^६ ।

अह बालए^७ तहिं जाए समुहपालि त्ति नामए ॥४॥

^१ माए A.

^२ काऊण पयाहिणं च तिष्ठुत्तो B^१.

^३ वंती A.

^४ वंती उ A.

^५ चरिवो B^१.

^६ वु J.

^७ दारए B^१.

खेमेण आगए चम्पं सावए वाणिणं घरं ।
 संवड्ढं तस्स^१ घरे^२ दारए से सुहोइए ॥ ५ ॥
 *वावत्तरी कलाओ य सिक्खई^३ नीइक्कोविए ।
 जोवणेण य संपन्ने सुखेवे पियदंसणे ॥ ६ ॥
 तस्स रुववइं भज्जं पिया आणेइ रुविणिं ।
 पासाए कीलए रम्मे देवो दोगुन्दओ जहा ॥ ७ ॥
 अह अन्नया कयाई पासायालोयणे ठिउं ।
 वज्जमण्डणसोभागं वज्जं पासइ वज्जगं ॥ ८ ॥
 तं पासिऊण संवेगं^४ समुद्रपालो इणमव्वी ।
 अहो ऽसुभाण कम्माणं निज्जाणं पावगं इमं ॥ ९ ॥
 संबुद्धो सो तहिं भगवं परमसंवेगमागओ ।
 आपुच्छम्मापियरो पव्वए अणगारियं ॥ १० ॥
 *जहिंनु ऽसग्गन्धमहाकिलेसं^५
 महन्तमोहं कसिणं भयावहं^६ ।
 परियायधम्मं चभिरायएज्जा
 वयाणि सीलाणि परीसहे य ॥ ११ ॥
 अहिंससच्चं च अतेणगं^७ च
 तत्तो य वम्मं अपरिग्गहं च ।
 पडिवज्जिया पंच महव्वयाणि
 चरिज्ज धम्मं जिणदेसियं विदू ॥ १२ ॥

^१ Inverso ordine exhh., B¹⁻².

^२ ए A.

^३ चिरयो B¹.

^४ संवेगं B¹⁻².

^५ अन्नायनं B¹.

^६ तेयनं J.

सबेहिं भूएहिं दयाणुकम्पी^१
 खन्तिक्खमे संजयवम्भयारी ।
 सावज्जजोगं परिवज्जयन्तो
 चरिज्ज भिक्खू सुसमाहिइन्दिए ॥ १३ ॥
 कालेण कालं विहरेज्ज रट्ठे
 बलाबलं जाणिय अप्पणो य ।
 सीहो व सहेण न संतसेज्जा
 वयजोग^२ सुच्चा न असच्चमाहु^३ ॥ १४ ॥
 उवेहमाणो उ परिब्रएज्जा
 पियमप्पियं सच्च तितिक्खएज्जा ।
 न सच्च सच्चत्थ ऽभिरोयएज्जा
 न यावि पूयं^४ गरहं च संजए ॥ १५ ॥
 *अण्णेगछन्दामिह माणवेहिं
 जे भावञ्चो संपगरेइ भिक्खू ।
 भयभेरवा तत्थ उइन्ति^५ भीमा
 दिव्वा मणुस्सा अदुवा तिरिच्छा ॥ १६ ॥
 परीसहा दुव्विसहा अण्णेगे
 सीयन्ति जत्था बहुकायरा नरा ।
 से तत्थ पत्ते न वहिज्ज भिक्खू
 संगामसीसे इव नागराया ॥ १७ ॥

^१ कम्पि A, B^२, J.^२ वर^० B^{१,२}.^३ सच्चमाहु B^१, असम्भमाहु J.^४ पूया^० A.^५ उविति B^{१,२}.

सीञ्जोसिणा दंसमसा य फासा
 आयंका विविहा फुसन्ति देहं ।
 अकुक्कुओ तत्थऽहियासएज्जा
 रयाइ खेवेज्ज पुरे कयाइ^१ ॥१८॥
 पहाय रागं च तहेव दोसं
 मोहं च भिक्खू सततं वियक्खणो ।
 मेरु ऽ वाएण अकम्पमाणो
 परीसहे आयगुत्ते सहेज्जा ॥१९॥
 अणुत्तए नावणए महेसी
 न यावि पूयं गरहं^२ च संजए ।
 स उज्जभावं पडिवज्ज संजए
 निञ्चाणमग्गं विरए उवेइ ॥२०॥
 अरइरइसहे पहीणसंथवे विरए आयहिए पहाणवं ।
 परमट्ठपएहिं चिट्ठई छिन्नसोए अममे अकिंचणे ॥२१॥
 विविक्खलयाणाइ भएज्ज ताई
 निरोवलेवाइ असंथडाइ ।
 इसीहि चिन्हाइ महायसेहिं
 काएण फासेज्ज परीसहाइं ॥२२॥
 *सन्नाणनाणोवगए महेसी अणुत्तरे चरिउं^३ धम्मसंचयं ।
 अणुत्तरे नाणधरे असंसी ओभासई सूरिए वन्तलि-
 क्खे ॥२३॥

^१ कयाइ B^{१-२}.

^२ गरहिचं A.

^३ चरिच च A.

*दुविहं स्ववेक्षणं यं पुस्तपावं निरंगणे सञ्ज्ञो विष्पमुक्ते ।
तरित्ता समुहं व महाभवोघं समुहपाले अपुणागमं^१ गए ॥ २४ ॥
॥ त्ति वेमि ॥

॥ समुहपालीयं समत्तं ॥

॥ रहनेमिज्जं द्वाविंशम् अध्ययनम् ॥

सोरियपुरंमि नयरे आसि राया महिड्डिए ।
वसुदेवु त्ति नामेणं रायलक्खणसंजुए ॥ १ ॥
तस्स भज्जा दुवे आसी रोहिणी देवई तहा ।
तासिं दोण्हं दुवे पुत्ता इट्ठा रामकेसवा ॥ २ ॥
सोरियपुरंमि नयरे आसी राया महिड्डिए ।
समुहविजए^२ नामं रायलक्खणसंजुए ॥ ३ ॥
तस्स भज्जा सिवा नाम तीसे पुत्तो महायसो ।
भगवं अरिट्टनेमि त्ति लोगनाहे दमीसरे^३ ॥ ४ ॥
*सो ऽरिट्टनेमिनामो उ लक्खणस्सरसंजुओ ।
अट्टसहस्सलक्खणधरो गोयमो कालगच्छवी ॥ ५ ॥
वज्जरिसहसंघयणो समचउरंसो भूसोयरो ।
तस्स रायमईकजं^४ भज्जं जायइ केसवो ॥ ६ ॥
अह सा रायवरकज्जा सुसीला चारुपेहणी ।
सञ्चलक्खणसंपन्ना विज्जुसोयामणिप्पभा ॥ ७ ॥

^१ A add. मत्ति.

^२ *जघं A.

^३ दमीघसरे A.

^४ राइ* B^१, रातीमत्ति A.

अहाह जखओ तीसे वासुदेवं महिदियं ।
 इहागच्छऊ कुमारो जा से कचं ददामि हं^१ ॥८॥
 सबीसहीहिं यहविओ कयकोउयमंगलो ।
 दिब्रजुयलपरिहिउं आभरणेहिं विभूसिउं ॥९॥
 मत्तं च गन्धहन्धि वासुदेवस्स जेटुगं ।
 आरूढो सोहए अहियं सिरे चूडामणी जहा ॥१०॥
 अह ऊसिएण छत्तेण चामराहि य सोहिए ।
 दसारचक्रेण य^२ सो^३ सबओ परिवारिओ ॥११॥
 चउरंगिणीए सेणाए रइयाए जहकम्म ।
 तुरियाण सन्निनाएण दिव्वेण गगणं फुसे ॥१२॥
 एयारिसाए इड्डीए जुतीए उत्तमाइ^४ य ।
 नियगाओ भवणाओ निज्जाओ वणिहपुंगवो ॥१३॥
 *अह सो तत्थ निज्जन्तो दिस्स पाणे भयहुए ।
 वाडेहिं पंजरेहिं च सन्निरुद्धे सुदुक्खिए ॥१४॥
 जीवियन्तं तु संपत्ते मंसट्ठा भक्खियइए ।
 पासेत्ता से महापत्ते सारहिं इणमइवी ॥१५॥
 *कस्स अट्ठा इमे पाणा एए सबे सुहेसिणो ।
 वाडेहिं पंजरेहिं च सन्निरुद्धा य अच्छहिं ॥१६॥
 अह सारही तओ भणइ एए भद्दा उ पाणिणो ।
 तुअं विवाहकज्जंमि भोयावेउं बहुं जणं ॥१७॥

^१ दक्षामहं B^{1.2}, J.

^२ तर्ह B^{1.2}.

^३ चा^० A.

^४ *माय A.

सोज्ज्वलं तस्मै वयस्यं बहुपाणिविद्यासखं ।

चिन्तेद् से महापद्मो सायुज्योसे जिहति^१ ॥ १८ ॥

*जइ मञ्जु कारणा एए हम्मन्ति^२ सुबहू जिवा ।

न मे एयं तु निस्सेसं^३ परलोगे भविस्सई ॥ १९ ॥

सो कुण्डलाय जुयलं सुत्तगं च महायसो ।

आभरणाणि य सञ्चाणि सारहिस्स पणामए ॥ २० ॥

*मणपरिणामे य कए देवा य जहोइयं समोइस्सा ।

सङ्गदीइ^४ सपरिमा निक्खमणं तस्मै काउं जे ॥ २१ ॥

देवमणुस्सपरिवुडो सीयारयणं^५ तञ्जो समाहूढो ।

निक्खमिय बारगाञ्जो^६ रेवययंमि द्विञ्जो भगवं ॥ २२ ॥

उज्जाणं संपत्तो ओइस्सो उत्तमाउ सीयाञ्जो ।

साहस्सीइ^७ परिवुडो अह निक्खमई उ चित्ताहिं ॥ २३ ॥

अह से सुगन्धगन्धिए^८ तुरियं मउकुंचिए^९ ।

सयमेव लुंचई केसे पंचमुट्ठीहिं समाहिञ्जो ॥ २४ ॥

वासुदेवो य णं भणइ लुत्तकेसं जिइन्दियं ।

इच्छियमणोरहं^{१०} तुरियं पावसू तं दमीसरा ॥ २५ ॥

नाणेण दंसणेणं य चरित्तेण तहेव^{११} य ।

खन्तीए मुत्तीए वडुमाणो भवाहि य ॥ २६ ॥

^१ गृह्यं A.

^२ हम्मिहिंति B^१.

^३ निस्सेसं B^१.

^४ मूट्ठीय A.

^५ विविद्या B^१.

^६ बारिवाचं A.

^७ साहस्त्रिय A.

^८ गन्धीए A.

^९ मउकुंच A.

^{१०} अरहे B^{१,२}, अरं J.

^{११} तवेव B^१.

एवं ते रामकेसवा दसारा य बहू जणा ।
 अरिट्टुणेमिं वन्दित्ता अभिगया बारगापुरिं^१ ॥ २७ ॥
 सोऊण रायकन्ना पञ्चज्जं सा जिणस्स उ ।
 नीहासा य निराणन्दा सीगेण उ समुत्थिया ॥ २८ ॥
 राईमई विचिन्तेइ धिरत्थु मम जीवियं ।
 जा हं तेण परिच्छत्ता सेयं पञ्चइउं^२ मम ॥ २९ ॥
 अह सा भमरसन्निभे कुच्चफणगसाहिए ।
 समयमेव लुंचई केसे धिइमन्ता वयस्सिया ॥ ३० ॥
 वासुदेवो य णं भणइ लुत्तकेसं जिइन्दियं ।
 संसारसागरं घोरं तर कच्चे लहुं लहुं ॥ ३१ ॥
 सा पञ्चइया सन्ती पद्मावेसी तहिं बहुं ।
 समयं परियणं चेव सीलवन्ता बहुस्सुया ॥ ३२ ॥
 गिरिं रेवतयं जन्ती वासेणुस्सा उ अन्तरा ।
 वासन्ते अन्धयारंमि अन्तो लयणस्स सा ठिया ॥ ३३ ॥
 चीवराइं विसारन्ती जहा जाय त्ति पासिया ।
 रहनेमी भग्गचिन्तो पच्छा दिट्ठो य तीइ वि ॥ ३४ ॥
 भीया य सा तहिं दट्ठुं एगन्ते संजयं तयं ।
 बाहाहिं काउ संगोप्फ वेवमाणी^३ निसीमई ॥ ३५ ॥
 अह सो वि रायपुत्तो समुहविजयंगस्सो ।
 भीयं पवेवियं^४ दट्ठुं इमं वञ्चं उदाहरे ॥ ३६ ॥

^१ बारिगा° A.

^२ पञ्चतियं A.

^३ वेव° A.

^४ वेविरं B^१.

रहनेमी^१ अहं भवे सुखे चास्मासिणि ।
 ममं भयाहि सुयणु न ते पीला भविस्सई ॥३७॥
 एहि^२ ता भुंजिमो भोए माणुस्सं खु सुदुस्सहं ।
 भुत्तभोगी पुणो पच्छा जिणमग्गं चरिस्समो ॥३८॥
 दट्ठण रहनेमिं तं भग्गुज्जोयपराजियं ।
 राईमई असम्भन्ता अप्पाणं संवरे तहिं ॥३९॥
 अह सा रायवरकन्ना सुट्ठिया नियमइए ।
 जाई कुलं च सीलं च रक्खमाणी तयं वए ॥४०॥
 जइ सि रुवेण वेसमणो लल्लिएण नलकुबरो^३ ।
 तथा वि ते न इच्छामि जइ सि सक्खं पुरन्दरो ॥४१॥
 धिरत्थु ते जसोकामी जो तं जीवियकारणा ।
 वन्तं इच्छसि आवाउं सेयं ते मरणं भवे ॥४२॥
 अहं च भोगरायस्स^४ तं च सि अन्धगवहिण्णो ।
 मा कुले गन्धणा होमो संजमं निहुओ चर ॥४३॥
 जइ तं काहिसि भावं जा जा दच्छसि नारिओ ।
 वायाइओ व हठी अट्ठिअप्पा भविस्ससि ॥४४॥
 *गोवालो भण्डवालो वा जहा तह्वणिस्सरो ।
 एवं अणिस्सरो तं पि सामस्स भविस्ससि ॥४५॥
 तीसे सो वयणं सोच्चा संजयाए सुभासियं ।
 अंकुसेण जहा नागो घम्मे संपडिवाइओ ॥४६॥

^१ नेमि A.^२ एहि A.^३ *कूबरो B^१², J.^४ *राहस्स A.

मण्णुत्तो वयणुत्तो कायणुत्तो जिइन्दिओ ।
 सामयं निच्चलं फासे जावज्जीवं ददइओ ॥४७॥
 उग्गं तवं चरित्तायं जाया दोखिं वि केवली ।
 सव्वं कम्मं खवित्तायं सिद्धिं पत्ता अणुत्तरं ॥४८॥
 एवं कोरेन्ति संबुद्धा पण्डिया पवियक्खणा ।
 विणियट्ठन्ति भोगेसु जहा सो पुरिसोत्तमो ॥४९॥

॥ त्ति वेमि ॥

॥ रहनेमिज्जं समत्तं ॥

॥ केसिगोयमिज्जं चयोविंशम् अध्ययनम् ॥

*जिणे पासि त्ति नामेण अरहा लोगपूइओ ।
 संबुद्धप्पा य सव्वच्चू धम्मतित्थयरे जिणे ॥१॥
 तस्स लोगपदीवस्स^१ आसि सीसे महायसे ।
 केसीकुमारसमणे विज्जाचरणपारगे ॥२॥
 ओहिनाणसुए बुद्धे सीससंघसमाउले ।
 गामाणुगामं रीयन्ते सावन्धिं पुरमागए^२ ॥३॥
 तिन्दुयं नाम उज्जाणं तम्मी^३ नगरमण्डले ।
 फासुए सिज्जसंघारे तत्थ वासमुवागए ॥४॥
 अह तेणेव कालेणं धम्मतित्थयरे जिणे ।
 भगवं वड्ढमाणि त्ति सव्वलोगम्मि विस्सुए ॥५॥

^१ एपि B^{१,२}, J.

^२ वगरि आगए A.

^३ तंमि B^{१,२}.

तस्स लोगपदीवस्स^१ आसि सीसे महायसे ।
 भगवं गोयमे नामं विज्जाचरणपारए ॥६॥
 बारसंगविज्ज बुद्धे सीससंघसमाउले ।
 गामाणुगामं रीयन्ते से वि सावत्थिमागए ॥७॥
 कोट्टुगं नाम उज्जाणं तम्मी नगरमण्डले ।
 फासुए सिज्जसंघारे तत्थ वासमुवागए ॥८॥
 केसीकुमारसमणे गोयमे य महायसे ।
 उभञ्जो वि तत्थ विहरिंसु अस्सीणा सुसमाहिता^२ ॥९॥
 उभञ्जो सीससंघाणं संजयाणं तवस्सिणं ।
 तत्थ चिन्ता समुप्पन्ना गुणवन्ताण ताडणं ॥१०॥
 केरिसो वा इमो धम्मो इमो धम्मो व केरिसो ।
 आयारधम्मपणिही इमा वा सा व केरिसी ॥११॥
 चाउज्जामो य जो धम्मो जो इमो पंचसिक्खिञ्जो ।
 देसिञ्जो वद्धमाणेण पासेण य महामुणी ॥१२॥
 अचेलञ्जो य जो धम्मो जो इमो सन्नरुत्तरो ।
 एगकज्जपवन्नाणं विसेसे किं नु कारणं ॥१३॥
 अह ते तत्थ सीसाणं विन्नाय पवितक्खियं ।
 समागमे कयमई उभञ्जो केसिगोयमा^३ ॥१४॥
 गोयमे पडिरूवन्नू सीससंघसमाउले ।
 जेट्ठं कुलमवेक्खन्तो तिन्दुयं वणमागञ्जो ॥१५॥

^१ परं B^{1,2}, J.^२ अस्सीणा J.^३ गोयमे A.

केसी कुमारसमये गोयमं दिस्समागयं ।
 पडिरूवं^१ पडिवत्तिं सम्मं संपडिवज्जई ॥ १६ ॥
 पलालं फासुयं तत्थ पंचमं कुसतणाणि य ।
 गोयमस्स निसेज्जाए खिप्पं संपणामए ॥ १७ ॥
 केसीकुमारसमये गोयमे य महायसे ।
 उभञ्जो निसखा सोहन्ति चन्दसूरसमप्पभा ॥ १८ ॥
 *समागया बहू तत्थ पासण्डा कोउगा मिया^२ ।
 गिहत्थाणं चणेगाञ्जो साहंस्सीञ्जो समागया ॥ १९ ॥
 देवदाणवगन्धवा जक्खरक्खसकिन्नरा ।
 अदिस्साणं च भूयाणं आसी तत्थ समागमो ॥ २० ॥
 पुब्बामि ते महाभाग केसी गोयममव्वी ।
 तञ्जो केसिं बुवन्तां तु गोयमो इणमव्वी ॥ २१ ॥
 पुब्ब भन्ते जहिब्बं ते केसिं^३ गोयममव्वी ।
 तञ्जो केसी अणुन्नाए गोयमं इणमव्वी ॥ २२ ॥
 चाउज्जामो य जो^४ धम्मो जो इमो पंचसिक्खिञ्जो ।
 देसिञ्जो बद्धमाणेण पासेण य महामुणी ॥ २३ ॥
 एगकज्जपवन्नाणं विसेसे किं नु कारणं ।
 धम्मे दुविहे मेहावि क्हं विप्पञ्चञ्जो न ते ॥ २४ ॥
 तञ्जो केसिं बुवन्तां तु गोयमो इणमव्वी ।
 पच्चा समिक्खए धम्मत्तत्तं तत्तविणिब्बियं ॥ २५ ॥

^१ 'रूवं' A.

^२ कोउवेय य J.

^३ केसी J.

^४ इमो B^{1,2}, J.

पुरिमा उज्जुजडा उ बंकजडा^१ य पच्छिमा ।
 मञ्जिमा उज्जुपन्ना उ तेण धम्मे दुहा कर ॥२६॥
 पुरिमाणं दुव्विसोञ्जो उ चरिमाणं दुरणुपालओ ।
 कप्पो मञ्जिस्सगाखं तु सुविसोञ्जो सुपालओ ॥२७॥
 'साहु गोयम पन्ना ते छिन्नो मे संसओ इमो ।
 अन्नो वि संसओ मञ्जं तं मे कहसु' गोयमा ॥२८॥
 'अचेलगो य जो धम्मो जो इमी सन्नरुद्धरो ।
 देसिओ बद्धमाणेण पासेण य महाजसा' ॥२९॥
 एगकज्जपवन्नाणं विसेसे किं नु कारणं ।
 लिंगे^२ दुविहे^३ मेहावी कहां विप्पञ्चओ न ते ॥३०॥
 केसिमेवं बुवाणं^४ तु गोयमो इणमव्वी ।
 विन्नाणेण समागम्म धम्मसाहणमिच्छियं ॥३१॥
 पच्चयत्थं च लोगस्स नाणाविहविगप्पणं ।
 जत्तत्थं गहणत्थं च लोगे लिंगपओयणं ॥३२॥
 अह भवे पइन्ना उ मोक्खसम्भूयसाहणा ।
 नाणं च दंसणं चेव^५ चरित्तं चेव निच्छए ॥३३॥
 साहु गोयम पन्ना ते छिन्नो मे संसओ इमो ।
 अन्नो वि संसओ मञ्जं तं मे कहसु गोयमा ॥३४॥
 अयोगाणं सहस्साणं मञ्जे चिट्ठसि गोयम्मा ।
 ते य ते अहिगच्छन्ति कहां ते निज्जिवा तुमे ॥३५॥

^१ बङ्क B^{1,2}.^२ कहसु A.^३ 'गुणी J.^४ धम्मे J.^५ A add. च.^६ वचंते J.^७ B², J om.

एगे जिए जिया पंच पंच जिए जिया दस ।
 दसहा उ जिखिछाणं सञ्चसत्तू जिणामहं ॥३६॥
 सत्तू य इइ के वुत्ते केसी गोयममञ्चवी ।
 तउ केसिं बुवंतं तु गोयमो इणमञ्चवी ॥३७॥
 एगप्पा अजिए सत्तू कसाया इन्दियाणि य ।
 ते जिखिछु^१ जहानायं विहरामि अहं मुणी ॥३८॥
 साहु गोयम पन्ना ते छिन्नो मे संसओ इमो ।
 अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ॥३९॥
 दीसन्ति बहवे लोए पासबद्धा^२ सरीरिणो ।
 मुक्कपासो लहुब्भूओ कहं विहरसी मुणी ॥४०॥
 ते पासे सञ्चसो छिन्ना निहन्तूण^३ उवायओ ।
 मुक्कपासो लहुब्भूओ विहरामि अहं मुणी ॥४१॥
 पासा य इइ के वुत्ता केसी गोयममञ्चवी ।
 केसिमेवं बुवंतं तु गोयमो इणमञ्चवी ॥४२॥
 रागहोसादओ तिद्धा नेहपासा^४ भयंकरा^५ ।
 ते छिन्दिद्धा जहानायं विहरामि जहक्कम्मं ॥४३॥
 साहु गोयम पन्ना ते छिन्नो मे संसओ इमो ।
 अन्नो वि संसओ मज्झं तं मे कहसु^६ गोयमा ॥४४॥
 अन्तोहिययसंभूया लया चिट्ठइ गोयमा ।
 फलेइ विसभक्खीणि^७ सा उ उच्चरिया कहं ॥४५॥

^१ ग्ता B^{1,2}, J.

^२ बद्ध B¹.

^३ इच्छिज्ज A.

^४ ओ B^{1,2}, J.

^५ रो B^{1,2}, J.

^६ कह A.

^७ पञ्चोविंश A, B¹.

पञ्चावि J.

तं लयं सञ्जसो छिन्ना उद्धरिन्ता समूलियं ।
 विहरामि जहानायं मुञ्चो मि विसभक्खणं ॥४६॥
 लया य इद् का वुत्ता केसी गोयममञ्जवी ।
 केसिमेवं बुवंतं तु गोयमो इणमञ्जवी ॥४७॥
 भवतएहा लया वुत्ता भीमा भीमफलीदया ।
 तमुद्धिन्ता^१ जहानायं विहरामि जहासुहं ॥४८॥
 साहु गोयम पन्ना ते छिन्नो मे संसञ्जो इमो ।
 अन्नो वि संसञ्जो मञ्जं तं मे कहसु गोयमा ॥४९॥
 *संपञ्जलिया^२ घोरा अग्गी चिट्ठइ गोयमा ।
 जे डहन्ति सरीरत्थे^३ कहं विञ्जाविया तुमे ॥५०॥
 *महामेहप्पसूयाञ्जो गिञ्ज बारि जलुत्तमं ।
 सिंचामि सययं देहं सिन्ना नो व डहन्ति मे ॥५१॥
 अग्गी य इद् के वुत्ता केसी गोयममञ्जवी ।
 केसिमेवं बुवंतं तु गोयमो इणमञ्जवी ॥५२॥
 कसाया अग्गिणो वुत्ता सुयसीलत्तवो जलं ।
 सुयधाराभिहया सन्ता भिन्ना हु न डहन्ति मे ॥५३॥
 साहु गोयम पन्ना ते छिन्नो मे संसञ्जो इमो ।
 अन्नो वि संसञ्जो मञ्जं तं मे कहसु गोयमा ॥५४॥
 अयं साहसिञ्जो भीमो दुट्ठस्सो^४ परिधावई ।
 जंसि गोयममाहूढो कहं तेण न हीरसि ॥५५॥

^१ उद्धिन्ता B^१, उद्धिन्ता B^२, उद्धरिन्ता J.

^२ गत्ता A, B^१, J.

^४ गत्तो J.

^३ समुप^० A.

पधावन्तं निगिरहामि सुयरस्सीसमाहियं ।
 न मे गच्छद् उम्मग्गं मग्गं च पडिवज्जई ॥ ५६ ॥
 आसे य इद् के वुत्ते केसी गोयममव्ववी ।
 केसिमेवं बुवंतं तु गोयमो इणमव्ववी ॥ ५७ ॥
 मणो साहसिञ्चो भीमो दुट्ठस्सो^१ परिधावई ।
 तं सम्मं तु निगिरहामि धम्मसिक्खाद् कम्बगं ॥ ५८ ॥
 साहु गोयम पन्ना ते छिन्नो मे संसञ्चो इमो ।
 अन्नो वि संसञ्चो मञ्जुं तं मे कहसु गोयमा ॥ ५९ ॥
 कुप्पहा बहवो लोए जेहिं नासन्ति^२ जन्तुणो ।
 अज्जाणे कह वट्ठन्ते तं न नाससि^३ गोयमा ॥ ६० ॥
 जे य मग्गेण गच्छन्ति जे य उम्मग्गपट्ठिया ।
 ते सब्बे वेइया मञ्जुं तो^४ न नस्सामहं मुणी ॥ ६१ ॥
 मग्गे य इद् के वुत्ते केसी गोयममव्ववी ।
 केसिमेवं बुवंतं तु गोयमो इणमव्ववी ॥ ६२ ॥
 कुप्पवयणपासण्डी सब्बे उम्मग्गपट्ठिया ।
 सम्मग्गं तु जिणक्खायं एस मग्गे हि उत्तमे ॥ ६३ ॥
 साहु गोयम पन्ना ते छिन्नो मे संसञ्चो इमो ।
 अन्नो वि संसञ्चो मञ्जुं तं मे कहसु गोयमा ॥ ६४ ॥
 महाउदगवेगेण बुद्धमाणाण पाणिणं ।
 सरणं गई पडट्ठा य दीवं कं मन्नसी मुणी ॥ ६५ ॥

१ गलो J.

२ जस्स J.

३ जस्स J.

४ तं B¹⁻², J.

अन्वि एगो महादीवो वारिमञ्जे महालञ्जो ।
 महाउदगवेगस्स गई ताव न विज्जई ॥ ६६ ॥
 दीवे य इइ के वुत्ते केसी गोयममञ्जवी ।
 केसिमेवं बुवंतं तु गोयमो इणमञ्जवी ॥ ६७ ॥
 जरामरणवेगेण^१ वुअमाखाण पाणिणं ।
 धम्मो दीवो पइटा य गई सरणमुत्तमं ॥ ६८ ॥
 साहु गोयम पन्ना ते छिन्नो मे संसञ्जो इमो ।
 अन्नो वि संसञ्जो मञ्जं तं मे कहसु गोयमा ॥ ६९ ॥
 अण्वंसि महोहंसि नावा विपरिधावई ।
 जंसि गोयममारुढो कहां पारं गमिस्ससि ॥ ७० ॥
 जा उ सस्साविणी^२ नावा न सा पारस्स गामिणी ।
 जा निरस्साविणी नावा सा उ पारस्स गामिणी ॥ ७१ ॥
 नावा य इइ का वुत्ता केसी गोयममञ्जवी ।
 केसिमेवं बुवंतं तु गोयमो इणमञ्जवी ॥ ७२ ॥
 सरीरमाहु नाव त्ति जीवे वुत्तइ नाविञ्जो ।
 संसारो अण्वो वुत्तो जं तरन्ति महेसिणो ॥ ७३ ॥
 साहु गोयम पन्ना ते छिन्नो मे संसञ्जो इमो ।
 अन्नो वि संसञ्जो मञ्जं तं मे कहसु गोयमा ॥ ७४ ॥
 अन्धयारे तमे घोरे चिट्ठन्ति पाणिणो बहू ।
 को करिस्सइ उज्जोयं सञ्जलोगंमि पाणिणं ॥ ७५ ॥

^१ ये वेजे J.^२ चस्सा B¹⁻², J.

उग्गञ्जो विमलो भाणू सञ्जलोयपभं करो ।
 सो करिस्सइ उज्जोयं सञ्जलोयंमि पाणिणं ॥ ७६ ॥
 भाणू य इइ के वुत्ते केसी गोयममञ्जवी ।
 केसिमेवं वुवंतं तु गोयमो इणमञ्जवी ॥ ७७ ॥
 उग्गञ्जो खीणसंसारो सञ्जन्नु जिणभक्खरो ।
 सो करिस्सइ उज्जोयं सञ्जलोयंमि पाणिणं ॥ ७८ ॥
 साहु गोयम पन्ना ते छिच्चो मे संसञ्जो इमो ।
 अच्चो वि संसञ्जो मञ्जं तं मे कहसु गोयमा ॥ ७९ ॥
 *सारीरमाणसे^१ दुक्खे बञ्जमाणण पाणिणं ।
 खेमं सिवमणावाहं ठाणं किं मच्चसी मुखी ॥ ८० ॥
 अत्थि एगं धुवं ठाणं^२ लोग्गंमि दुरारुहं ।
 जत्थ नत्थि जरा मच्चू वाहिणो वेयणा तहा ॥ ८१ ॥
 ठाणे य इइ के वुत्ते केसी गोयममञ्जवी ।
 केसिमेवं वुवंतं तु गोयमो इणमञ्जवी ॥ ८२ ॥
 निञ्चाणं ति अवाहं ति सिद्धी लोग्गंम एव य ।
 खेमं सिवं अणावाहं जं चरन्ति^३ महेसिणो ॥ ८३ ॥
 तं ठाणं सासयं वासं लोयग्गंमि दुरारुहं ।
 जं संपत्ता न सोयन्ति भवोहन्तकरा मुखी ॥ ८४ ॥
 साहु गोयम पन्ना ते छिच्चो मे संसञ्जो इमो ।
 नमो ते संसयातीत सञ्जसुत्तमहोयही ॥ ८५ ॥

^१ *मण* A.

^२ धुवद्वाहं B^{1,2} J

^३ तं B^{1,2}, J.

एवं तु संसए छिन्ने केसी घोरपरक्कमे ।
 अभिवन्दिता सिरसा गोयमं तु महायसं ॥ ८६ ॥
 पंचमहद्वयधम्मं पडिवज्जइ भावस्सो ।
 पुरिमस्स पच्छिमंमि मग्गे तत्थ सुहावहे ॥ ८७ ॥
 केसीगोयमस्सो निच्चं तम्मि आसि समागमे ।
 सुयसीलसमुक्कंसो महत्थत्थविणिच्छस्सो ॥ ८८ ॥
 तोसिया परिसा सत्ता सम्मग्गं समुवट्ठिया ।
 संघुया ते पसीयन्तु भयवं केसिगोयमे ॥ ८९ ॥
 ॥ त्ति वेमि ॥

॥ केसिगोयमिज्जं समत्तं ॥

॥ समिईस्सो चतुर्विंशम् अध्ययनम् ॥

अट्ठ पवयणमायास्सो समिई गुत्ती तहेव य ।
 पंचेव य^१ समिईस्सो तस्सो गुत्तीस्सो आहिया ॥ १ ॥
 इरियाभासेसणादाणे उच्चारे समिई इय ।
 मणगुत्ती वयगुत्ती कायगुत्ती य अट्ठमा ॥ २ ॥
 एयास्सो अट्ठ समिईस्सो समासेण वियाहिया ।
^२ दुवालसंगंजिणक्खायं मायं जत्थ उ पवयणं ॥ ३ ॥
 आलखणेण कालेण मग्गेण जयणाय य ।
 चउकारणपरिसुच्चं संजए इरियं रिए ॥ ४ ॥

^१ om. B^{1,2}, J.

^२ *संज्ञा* B^{1,2}, J.

तत्थ आलंघणं नाणं दंसणं चरणं तथा ।
 काले य दिवसे वुत्ते मग्गे उप्पहवज्जिए ॥ ५ ॥
 दब्बओ खेत्तओ चेव कालओ भावओ तथा ।
 जायणा चउव्विहा वुत्ता तं मे कित्तयओ सुण ॥ ६ ॥
 दब्बओ चक्खुसा पेहे जुगमित्तं च खेत्तओ ।
 कालओ जाव रीइज्जा उवउत्ते य भ रओ ॥ ७ ॥
 इन्दियत्थे विवज्जित्ता सञ्जायं चेव पंचहा ।
 तम्मउत्ती तप्पुरक्कारे उवउत्ते रियं^१ रिए ॥ ८ ॥
 *कोहे माणे य मायाए^२ लोभे य उवउत्तया ।
 हासे भए मोहरिए विकहांसु^३ तहेव च ॥ ९ ॥
 एयाइं अट्ठ ठाणाइं परिवज्जित्तु संजए ।
 असावज्जं मियं काले भासं भासिज्ज पन्नवं ॥ १० ॥
 *गवेसणाए गहणे य परिभोगेसणाय य ।
 आहारोवहिसेज्जाए एए तिन्नि विसोहए ॥ ११ ॥
 उग्गमुप्पायणं^४ पढमे बीए^५ सोहेज्ज एसणं ।
 परिभोयंमि चउक्कं विसोहेज्ज जयं जई ॥ १२ ॥
^६ओहोवहोवग्गहिंयं भण्डगं^७ दुविहं मुणी ।
 गिरहन्तो निक्खिवन्तो वा पउंजेज्ज इमं विहिं ॥ १३ ॥
 चक्खुसा पडिलेहित्ता पमज्जेज्ज जयं जई ।
 आइए^८ निक्खिवेज्जा वा दुहओ वी समिए सया ॥ १४ ॥

^१ रिया A.

^२ मायाय A.

^३ गहा B^{१-२}.

^४ ओ B^१.

^५ विरए A.

^६ उहाव B^१.

^७ भण्डं तु B^{१-२}, J.

^८ आरए A.

उच्चारं पासवत्तं खेलं सिंघाखजल्लियं ।
 आहारं उवहिं देहं अन्नं वावि तहाविहं ॥ १५ ॥
 अणावायमसंलोए अणोवाए चेव होइ संलोए ।
 आवायमसंलोए आवाए चेव संलोए ॥ १६ ॥
 अणावायमसंलोए परस्सणुवघाइए ।
 समे अणुसिरे यावि अचिरकालकयंमि य ॥ १७ ॥
 विण्णिये दूरमोगाढे नासन्ने विलवज्जिए ।
 तसपाणवीयरहिए उच्चारइणि वोसिरे ॥ १८ ॥
 एयाओ पंच समिइओ समासेण विगाहिया ।
 एत्तो य तत्तो^१ गुत्तीओ वोच्छामि अणुपुड्ढसो ॥ १९ ॥
 सच्चा तहेव मोसा य सच्चमोसा तहेव य ।
 चउत्थी असच्चमोसा य मणगुत्तीओ चउत्तिहा ॥ २० ॥
 संरम्भसमारम्भे आरम्भे य तहेव य ।
 मणं पवत्तमाणं तु नियत्तेज्ज^२ जयं जई ॥ २१ ॥
 सच्चा तहेव मोसा य सच्चमोसा तहेव य ।
 चउत्थी असच्चमोसा य वडगुत्तो चउत्तिहा ॥ २२ ॥
 संरम्भसमारम्भे आरम्भे य तहेव य ।
 वयं पवत्तमाणं तु नियत्तेज्ज^३ जयं जई ॥ २३ ॥
 ठाणे निसीयणे चेव तहेव य तुयट्टणे^३ ।
 उल्लंघणपल्लंघणे इन्दियाण य जुंजणे ॥ २४ ॥

^१ तत्तं B^१, J.^२ वयं A.^३ जयं B^१.

संरम्भसमारम्भे आरम्भं^१ तद्देव य ।
 क्त्वा^२ पवत्तमाणां तु नियत्तेज्य जयं जई ॥२५॥
 एवाञ्छे पंच समिईञ्चो चरत्तस्य य पवत्तये ।
 गुप्ती नियत्तये वुत्ता अमुभ्येषु सत्तसो ॥२६॥
 एसा^३ पवयत्तमाया जे सम्मं आयेरे मुत्ती ।
 से त्तिप्यं सत्तसंसारा विप्यमुत्तइ पण्डिए ॥२७॥
 ॥ त्ति वेमि ॥

॥ समिईञ्चो समत्ताउ ॥

॥ जन्मद्वज्जं पंचविंशम् अध्ययनम् ॥

माहणकुलसंभूञ्चो आसि विप्यो महायसो ।
 जायाई जमजन्मंमि जयघोसि त्ति नामञ्चो ॥१॥
 इन्दियग्गामनिग्गाही मग्गगामी महामुत्ती ।
 गामाणुग्गामं रीयंते पत्ते वाणारसिं पुरिं ॥२॥
 वाणारसीए बहिया उज्जाणंमि मणोरमे ।
 फासुए सेज्जसंथारे तत्थ वासमुवागए ॥३॥
 अह तेखेव कालेणं पुरीए तत्थ माहणे ।
 विजयघोसि त्ति नामेण जन्मं जयइ वेयवी ॥४॥
 *अह से तत्थ अणुगारे मासक्खमणपारणे ।
 विजयघोसस्स जन्मंमि भिक्खमट्ठा उवट्ठिए ॥५॥

^१ *रक्षे च B^{1,2}, J.

^२ हया A.

समुवट्ठियं तहिं सन्तं जायगो पडिसेहए ।
 न हु दाहामि ते भिक्खं भिक्खू जायाहि अन्नञ्चो ॥ ६ ॥
 जे य वेयविज्ज^१ विप्पा जन्नट्ठा य जे दिया^२ ।
 जोइसंगविज्ज जे य जे य धम्माण^३ पारगा ॥ ७ ॥
 जे समत्था समुद्धत्तुं परमप्पाणमेव य ।
 तेसिं अन्नमिणं देयं भो भिक्खू सन्नकामियं ॥ ८ ॥
 सो तत्थ एव पडिसिद्धो जायगेण महामुणी ।
 न वि रुट्ठो न वि तुट्ठो उत्तिमट्ठगवेसञ्चो ॥ ९ ॥
 नन्नट्ठं पाणहेउं वा न वि निवाहणाय वा ।
 तेसिं विमोक्खणट्ठाए इणं वयणमन्नवी ॥ १० ॥
 नवि जाणसि वेयमुहं नवि जन्नाण जं मुहं ।
 नक्खत्ताण मुहं जं च जं च धम्माण वा मुहं ॥ ११ ॥
 जे समत्था समुद्धत्तुं परमप्पाणमेव य ।
 न ते तुमं वियाणासि अह जाणासि तो भण ॥ १२ ॥
 तस्सक्खेवपमोक्खं तु अन्नवयन्तो तहिं दिञ्चो ।
 सपरिसो पंजली होउं पुच्छई तं महामुणिं ॥ १३ ॥
 वेयाणं च मुहं बूहि बूहि जन्नाण जं मुहं ।
 नक्खत्ताण मुहं बूहि बूहि^४ धम्माण वा मुहं ॥ १४ ॥
 जे समत्था समुद्धत्तुं परमप्पाणमेव य ।
 एयं मे संसयं सन्नं साहू कहसु^५ पुच्छिञ्चो ॥ १५ ॥

^१ ०विउं B^{१,२}.^२ जिहंदिया B^{१,२}, J.^३ जत्तधम्मस्स J.^४ वं य J.^५ कहय A.

अग्निहोत्रमुहा वेया जच्छटी वेयसा मुहं ।

नक्षत्राणां मुहं चन्दो धम्माण कासवो मुहं ॥ १६ ॥

*जहा चन्दं गहाईया चिट्ठन्ती पंजलीउडा ।

वन्दमाणा नमंसन्ता उन्नमं मणहारिणी ॥ १७ ॥

अजाणगा जन्नवाई विज्जामाहणसंपया ।

गूढा सञ्जायतवसा भासच्छन्ना इवग्गिणी ॥ १८ ॥

जो लोए बम्भणी वुत्तो अग्गीव महिओ जहा ।

सया कुसलसंदिट्ठं तं वयं बूम माहणं ॥ १९ ॥

जो न सज्जइ आगन्तुं पण्यन्तो न सोयई ।

रमइ अज्जवयणंमि^१ तं वयं बूम माहणं ॥ २० ॥

*जायखुवं जहामट्ठं निद्धन्तमलपावगं ।

रागदोसभयार्इयं तं वयं बूम माहणं ॥ २१ ॥

तवस्सियं कित्तं दन्तं अवचियमंससोणियं ।

सुव्वयं पत्तनिव्वाणं तं वयं बूम माहणं ॥ २२ ॥

*तसपाणे वियाणेत्ता संगहेण य थावरे ।

जो न हिंसइ तिविहेण तं वयं बूम माहणं ॥ २३ ॥

कोहा वा जइ वा हासा लोहा वा जइ वा भया ।

मुसं न वयई जो उ तं वयं बूम माहणं ॥ २४ ॥

चित्तमन्तमचित्तं वा अप्पं वा जइ वा बहुं ।

न गिण्हाइ अदत्तं जे तं वयं बूम माहणं ॥ २५ ॥

दिशमाशुसतेरिच्छं जो न सेवइ मेहुणं ।

मणसा काववञ्जेणं तं वयं बूम माहणं ॥२६॥

जहा पोमं^१ जले जार्य नोवलिप्पइ वारिणा ।

एवं अलिप्तं कामेहिं तं वयं बूम माहणं ॥२७॥

*आलीलुयं सुहाजीविं^२ अणगारं अकिंचनं ।

असंसत्तं गिहत्थेसु तं वयं बूम माहणं ॥२८॥

*जहिता^३ पुञ्जसंजोगं नाइसंगे य वन्धवे ।

जो न सज्जइ भोगेसुं^४ तं वयं बूम माहणं ॥२९॥

पसुबन्धा सञ्चवेया य जटुं च पावकम्मणा ।

न तं तायन्ति दुस्सीलं कम्माणि बलवन्ति हि ॥३०॥

न वि मुखिइएण समणो न ओंकारेण बम्भणो ।

न मुणी रक्खवासेणं कुसचीरेण^५ तावसो ॥३१॥

समयाए समणो होइ बम्भचरेण बम्भणो ।

नायेण उ मुणी होइ तवेण होइ तावसो ॥३२॥

कम्मणा बम्भणो होइ कम्मणा होइ खत्तिओ ।

वइसो कम्मणा होइ सुहो हवइ^६ कम्मणा ॥३३॥

एए पाउकरे^७ बुद्धे^८ जेहिं होइ सिणायओ ।

सञ्चकम्मविनिम्मुक्कं तं वयं बूम माहणं ॥३४॥

एवं गुणसमाउत्ता जे भवन्ति दिउत्तमा ।

ते समन्था उ उच्चत्तुं परमप्पाणमेव य ॥३५॥

^१ पोमं B¹⁻².

^२ सु B¹⁻², J.

^३ वरता B¹⁻².

^४ एएसु B¹⁻², एएहिं al.

^५ A. add. अ.

^६ होइ A.

^७ उकरा A.

^८ बुद्धा A.

*एवं तु संसरे छिन्ने विजयघोसे य माहणे ।
 समुदाय तयं^१ तं तु जयघोसं महामुणिं ॥३६॥
 तुष्टे य विजयघोसे इणमुदाहु कयंजली ।
 माहणत्तं जहाभूयं सुट्ठ मे उवदंसियं ॥३७॥
 तुब्भे जइया जन्नाणं तुब्भे वेयविजविज ।
 जोइसंगविज तुब्भे तुब्भे धम्माण पारगा ॥३८॥
 तुब्भे समत्था उद्धत्तुं परमप्पाणमेव य ।
 तमणुग्गहं करेहम्हं^२ भिक्खेणं भिक्खु उत्तमा ॥३९॥
 *न कज्जं मब्भ भिक्खेण खिप्पं निक्खमसू दिया ।
 मा भमिहिंसि भयावट्टे घोरे संसारसागरे ॥४०॥
 उवलेवो होइ भोगेसु अमोगी नोवलिप्पई ।
 भोगी भमइ संसारे अमोगी विप्पमुच्चई ॥४१॥
 उल्लो सुक्खो^३ य दो कूढा गोलया मट्टियामया ।
 दो बि आवडिया कुहु जो उल्लो सोऽत्थ लग्गई ॥४२॥
 एवं लग्गन्ति दुम्मेहा जे नरा कामलालसा ।
 विरत्ता उ न लग्गन्ति जहा से सुक्खगोलए^४ ॥४३॥
 एवं से विजयघोसे जयघोसस्स अन्तिए ।
 अणुगारस्स निक्खन्तो धम्मं सोच्चा अणुत्तरं ॥४४॥
 खवित्ता पुब्बकम्माई संजमेण तवेण य ।
 जयघोसविजयघोसा सिद्धिं पत्ता अणुत्तरं ॥४५॥
 ॥ स्ति वेमि ॥
 ॥ जज्जइज्जं समत्तं ॥

^१ तयं B^{1,2}.

^२ करेहम्हं B¹.

^३ सुल्लो B^{1,2}, J.

^४ ग्ग B^{1,2}, J.

॥ सामायारी षड्विंशतितमम् अध्ययनम् ॥

सामायारिं पवक्खामि सद्दुक्खविमोक्खणिं ।
 जं चरित्ताणं निग्गन्था तिस्सा संसारसागरं ॥१॥
 पढमा आवस्सिया नाम विइया य निसीहिआ ।
 आपुच्छणा य तइया चउत्थी पडिपुच्छणा ॥२॥
 पंचमी^१ छन्दणा नाम इच्छाकारो य छट्ठो^२ ।
 सत्तमो मिच्छाकारो उ^३ तहक्कारो य अट्ठमो ॥३॥
 अब्भुट्ठाणं च नवमं दसमी^४ उवसंपदा ।
 एसा दसंगा साहूणं सामायरी पवेइया ॥४॥
 गमणे आवस्सियं कुज्जा ठाणे कुज्ज निसीहियं ।
 आपुच्छणं^५ सयंकरणे परकरणे पडिपुच्छणं^६ ॥५॥
 छन्दणा दइजाएणं इच्छाकारो य सारणे ।
 मिच्छाकारो य निन्दाए तहक्कारो पडिस्सुए ॥६॥
 *अब्भुट्ठाणं गुरुपूया अच्चणे उवसंपदा ।
 एवं दुपंचसंजुत्ता^७ सामायारी^८ पवेइया^९ ॥७॥
 पुत्तिस्संमि चउब्भाए आइस्संमि समुट्ठिए^{१०} ।
 भणइयं पडिलेहिता वन्दिता य तथो गुरुं ॥८॥
 पुत्तिज्ज पंजलिउडो^{११} किं कायधं मए इह ।
 इच्छं निओइउं भन्ते वेयावच्चे व सञ्जाए ॥९॥

^१ *मा B^{१-३}, J.

^२ om. A.

^३ *मा A.

^४ *मा B^{१-३}, J.

^५ *जुत्तं रिं वेयए A.

^६ *वडो A.

धेयावचे निउत्तेण कायञ्च अगिलायओ ।
 सञ्जाए वा निउत्तेण सङ्गदुक्खविमोक्खणे ॥ १० ॥
 दिवसस्स चउरो भागे भिक्खू कुज्जा वियक्खणो ।
 तओ उत्तरगुणे कुज्जा दिणभागेसु चउसु वि ॥ ११ ॥
 पढमं^१ पोरिसि सञ्जायं बीयं भाणं भियायई ।
 तइयाए भिक्खायंरियं पुणो चउत्थीइ सञ्जायं ॥ १२ ॥
 आसाढे मासे दुपया पोसे मासे चउप्पया ।
 चित्तासोएसु मासेसु तिप्पया हवइ पोरिसी ॥ १३ ॥
 अंगुलं सत्तरत्तेणं पक्खेणं च दुरंगुलं^२ ।
 बड्ढए हायए वावि मासेणं चउरंगुलं ॥ १४ ॥
 आसाढवहुलपक्खे भववए कत्तिए य पोसे य ।
 फग्गुणवाइसाहेसु य बोद्धवा ओमरत्ताओ ॥ १५ ॥
 जेट्टामूले आसाढसावणे छहिं अंगुलेहिं पडिलेहा ।
 अट्ठहिं बीयतयंमि तइए दस अट्ठहिं चउत्थे ॥ १६ ॥
 रत्तिं पि चउरो भागे भिक्खू कुज्जा वियक्खणो ।
 तओ उत्तरगुणे कुज्जा राइभाएसु चउसु वि ॥ १७ ॥
 पढमं पोरिसि सञ्जायं बीयं^३ भाणं भियायई ।
 तइयाए निहमोक्खं तु चउत्थी भुज्जो वि सञ्जायं ॥ १८ ॥
 जं नेइ जया रत्तिं नक्खत्तं तंमि नहचउब्भाए ।
 संपत्ते विरमेज्जा सञ्जायं पञ्चोसकालम्मि ॥ १९ ॥

^१ गमा A.

^२ दुचंगुलं B¹⁻², J.

^३ वित्तिं J.

तन्मेव व नक्षत्रे गयस्त्रयचउन्नागसावसेसंमि ।
 वेरक्षियं पि कालं पडिलेहिता मुयी कुञ्जा ॥२०॥
 पुष्टिहंमि चउन्नाए पडिलेहितास्त्र भवइयं ।
 गुरुं वन्दिस्सु सञ्ज्ञायं कुञ्जा दुक्खविमोक्खणं ॥२१॥
 पोरिसीए चउन्नाए वन्दितास्त्र तञ्चो गुरुं ।
 अपडिक्खमिक्खता कालस्स भायणं पडिलेहए ॥२२॥
 मुहपोत्तिं^१ पडिलेहिता पडिलेहिज्ज गोच्छगं^२ ।
 गोच्छगलइयंगुलिञ्चो वत्थाइं पडिलेहए ॥२३॥
 उडुं थिरं अतुरियं पुत्रं ता वत्थमेव पडिलेहे ।
 तो विइयं पप्फोडे तइयं च पुणो पमज्जिज्ज ॥२४॥
 *अणञ्चावियं अवलियं अणाणुबन्धिममोसलिं चेव ।
 छप्पुरिमा नव खोडा पाणीपाणिविसोहणं ॥२५॥
 आरभडा सम्महा वज्जेयडा य मोसली तइया ।
 पप्फोडणा चउत्थी विक्खित्ता वेइया छट्ठी ॥२६॥
 *^३पसिठिलपलच्चलोला एगा मोसा अणोगरूवधुणा ।
 कुणइ पमाणिपमायं संकियगणणोवगं^४ कुञ्जा ॥२७॥
 अणूणाइरित्तपडिलेहा अविवक्षासा तहेव य ।
 पढमं पयं पसत्थं सेसाणि य अप्पसत्थाइं^५ ॥२८॥
 पडिलेहणं कुणन्तो मिहोक्कहं कुणइ जणवयक्कहं वा ।
 देइ व पञ्चक्खणं वाएइ सयं पडिच्छइ वा ॥२९॥

^१ पोत्तिचं A, पत्ति J.^२ को B^१.^३ पठि A.^४ संविह B^{१,२}.^५ पठि B^{१,२}, J.

पुढवी-आउझाए तेऊ-वाऊ-बख्खसइ-तसाणं ।
 पडिलेहणापमत्तो छरहं पि^१ बिराहओ^२ होइ ॥ ३० ॥
 पुढवी-आउझाए तेऊ-वाऊ-बख्खसइ-तसाणं ।
 पडिलेहणाआउत्तो छरहं संरक्खओ होइ ॥ ३१ ॥
 तइयाए पोरिसीए भहं पाखं गवेसए ।
 छरहं अन्नयराए कारखंमि समुट्टिए^३ ॥ ३२ ॥
 वेयण^४-वेयावञ्जे^५ इरियट्टाए^६ य संजमट्टाए^७ ।
 तह पाणवत्तियाए^८ छटुं पुण धम्मचिन्ताए^९ ॥ ३३ ॥
 निग्गन्धो धिइमन्तो निग्गन्धी वि न करेज्ज छहिं चेव ।
 चाणेहि उ इमेहिं अणइक्कमणाइ से होइ ॥ ३४ ॥
 आयंके उवसग्गे तितिकखया बम्भचेरगुत्तीसु ।
 पाणिदया तवहेउं सरीरवोब्बेयणट्टाए ॥ ३५ ॥
 अवसेसं भण्डगं गिअ्ठ चक्खुसा पडिलेहए ।
 परमच्चजोयणाओ विहारं बिहरए^{१०} मुणी ॥ ३६ ॥
 चउत्थीए पोरिसीए निक्खिवित्ताण भायणं ।
 सअ्हायं तओ कुज्जा सङ्गभावविभावणं ॥ ३७ ॥
 पोरिसीए चउम्भाए वन्दिताण तओ गुहं ।
 पडिक्कमित्ता कालंस्स सेज्जं तु पडिलेहए ॥ ३८ ॥
 पासवणुच्चारभूमिं च पडिलेहिज्ज जयं जई ।
 आउस्सग्गं तओ कुज्जा सङ्गदुक्खविमोक्खणं ॥ ३९ ॥

^१ A om.

^२ चारा^{१०} B^१.

^३ उवट्टिए J.

^४ चरे B^{१२}, J.

देवसियं^१ च अईयारं चिन्तिज्जा अणुपुद्गसो ।
 नाणे यं^२ दंसणे चेव चरिस्समि तहेव य ॥४०॥
 पारियकाउस्सग्गो वन्दिस्साण तस्सो गुरुं ।
 देसियं तु अईयारं आलोएज्ज जहक्कमं ॥४१॥
 पडिक्कमिच्चु^३ निस्सल्लो वन्दिस्साण तस्सो गुरुं ।
 काउस्सग्गं तस्सो कुज्जा सब्बदुक्खविमोक्खणं ॥४२॥
 *पारियकाउस्सग्गो वन्दिस्साण तस्सो गुरुं ।
 पुइमंगलं च काऊण^४ कालं संपडिलेहए ॥४३॥
 *पढमं पोरिसि सञ्जायं वितियं भाणं भियायई ।
 तइयाए निहमोक्खं तु सञ्जायं तु चउत्थिए ॥४४॥
 *पोरिसीए चउत्थीए कालं तु पडिलेहिया^५ ।
 सञ्जायं तु तस्सो कुज्जा अबोहेन्तो असंजए ॥४५॥
 पोरिसीए चउत्थाए वन्दिज्जण तस्सो गुरुं ।
 पडिक्कमिच्चु कालस्स कालं तु पडिलेहए ॥४६॥
 आगए कायवोस्सग्गे सब्बदुक्खविमोक्खणे ।
 काउस्सग्गं तस्सो कुज्जा सब्बदुक्खविमोक्खणं ॥४७॥
 राइयं च अईयारं चिन्तिज्ज अणुपुद्गसो ।
 नाणांमि दंसणंमि य चरिस्समि तवंमि य ॥४८॥
 पारियकाउस्सग्गो वन्दिस्साण तस्सो गुरुं ।
 राइयं तु अईयारं आलोएज्ज जहक्कमं ॥४९॥

^१ देसियं B^{1,2}.^२ नाणांमि B^{1,2}, J.^३ *साय B^{1,2}.^४ काउ A.^५ *विहए B^{1,2}, J.

पडिक्कमित्तु निस्सल्लो वन्दिताण तत्तो गुरुं ।
 काउस्सग्गं तत्तो कुज्जा सन्नदुक्खविमोक्खणं ॥ ५० ॥
 किं तवं पडिवज्जामि एवं तत्थ विचिन्तए ।
 काउस्सग्गं तु पारित्ता वन्दई य तत्तो गुरुं ॥ ५१ ॥
 पारियकाउस्सग्गो वन्दिताण तत्तो गुरुं ।
 तवं तु पडिवज्जेज्जा कुज्जा^१ सिद्धाण संघवं ॥ ५२ ॥
 एसा सामायारी समासेण वियाहिया ।
 जं चरित्ता बहू जीवा तिष्ठा संसारसागरं ॥ ५३ ॥
 ॥ ति वेमि ॥

॥ सामायारी समत्ता ॥

॥ खलुंकिज्जं सप्पविंशतितमम् अध्यायनम् ॥

थेरे गणहरे गग्गे मुणी आसि विसारए ।
 आइणे गणिभावम्मि^२ समाहिं पडिसंधए ॥ १ ॥
 वहणे वहमाणस्स कन्तारं अइवत्तई ।
 जोगे वहमाणस्स संसारो^३ अइवत्तई ॥ २ ॥
 खलुंके जो उ जोएइ विहम्माणो किलिस्सई^४ ।
 असमाहिं च वेएइ तोत्तत्तो से य भज्जई ॥ ३ ॥
 एगं इसइ पुच्छंमि एगं विन्धइ^५ ऽभिवक्खणं ।
 एगो भंजइ समिलं एगो उप्पहपट्ठित्तो ॥ ४ ॥

^१ करिज्जा भियसंघवं B^१.

^२ वक्ख A, J.

^३ नर B^{१,३}, J.

^४ किलिस्सई A.

^५ वंधइ B^१.

एगो पडइ पासेणं निवेसइ निवज्जई ।

उक्कुहइ उप्पिडइ^१ सढे बालगवी वए ॥५॥

*माई मुच्चेण पडइ कुच्चे गच्चे पडिप्पहं ।

मयलक्खेण चिट्ठई वेगेण य पहावई ॥६॥

छिन्नाले छिन्दइ सेस्सिं^२ दुहन्तो भंजए जुगं ।

से वि य सुस्सुयाइत्ता उज्जहिन्ता पलायए ॥७॥

खलुंका जारिसा जोज्जा दुस्सीसा वि हु तारिसा ।

जोइया धम्मजाणम्मि भज्जन्ती धिइदुबला ॥८॥

इड्डीगारविए एगे एगे ऽत्थ रसगारवे ।

सायागारविए एगे एगे मुचिरकोहणे ॥९॥

भिक्खालसिए एगे एगे ओमाणभीरुए ।

थच्चे एगे अणुससम्मी^३ हेज्जहिं कारणेहि य ॥१०॥

*सो वि अन्तरभासिस्सो दोसमेव पकुवई ।

आयरियाणं तु वयणं पडिकूलेइ ऽभिक्खणं ॥११॥

न सा ममं वियाणाइ न य सा मञ्जू दाहिई ।

निग्गया होहिई मच्चे साहू अब्बो ऽत्थ वच्चउ ॥१२॥

पेसिया पलिउंचन्ति ते परियन्ति^४ समन्तओ ।

रायवेट्ठिं^५ च मच्चन्ता करेन्ति भिउडिं मुहे ॥१३॥

वाइया संगहिया चेव भत्तपाणेण पोसिया ।

जायपक्खा जहा हंसा पक्कमन्ति दिसो दिसिं ॥१४॥

^१ उप्पड J.

^२ सेस्सिं B^{1,2}, J.

^३ *सा B^{1,2}, J.

^४ *वट्ठन्ति A.

^५ *वट्ठिं B¹, *वेडि B².

आह सारही विचिन्नेइ खलुंकेहिं समागओ ।
 किं मज्झ दुट्ठसीसेहिं अप्पा मे अवसीयई ॥ १५ ॥
 जारिसा मम सीसाओ तारिसा गलिगहहा ।
 गलिगहहे जहित्ताणं दढं पगिण्हई तवं ॥ १६ ॥
 मिउमहवसंपन्नो गम्भीरो सुसमाहिओ ।
 विहरइ^१ महिं महप्पा सीलभूएण अप्पणा ॥ १७ ॥
 ॥ त्ति वेमि ॥
 ॥ खलुंकिज्जं समत्तं ॥

॥ मोक्खमग्गगई अष्टाविंशतितमम् अध्ययनम् ॥

मोक्खमग्गगइं तच्चं सुखेह जिणभासियं ।
 चउकारणसंजुत्तं नाणदंसणलक्खणं ॥ १ ॥
 नाणं च दंसणं चेव चरित्तं च तवो तहा ।
 एस मग्गु त्ति पन्नत्तो जिणेहिं वरदंसिहिं^२ ॥ २ ॥
 नाणं च दंसणं चेव चरित्तं च तवो तहा ।
 एयमग्गमणुप्पत्ता जीवा गच्छन्ति सोग्गइं ॥ ३ ॥
 तत्थ पंचविहं नाणं सुयं आभिनिबोहियं ।
 ओहिनाणं तु^३ तइयं मणनाणं च केवलं ॥ ४ ॥
 एयं पंचविहं नाणं दन्नाण य गुणाण य ।
 पज्जवाण य सब्बेसिं नाणं नाणीहि दंसियं ॥ ५ ॥

^१ नेति A.

^२ ओहिं A.

^३ A om.

गुणाणमासञ्चो दंष्ट्रं एगदञ्चस्सिया गुणा ।
 लक्खणं पज्जवाणं तु उभञ्चो अस्सिया भवे ॥ ६ ॥
 धम्मो अहम्मो आगासं कालो पुग्गल-जन्तवो^१ ।
 एस लोगो त्ति पन्नत्तो जिणेहिं वरदंसिहिं ॥ ७ ॥
 धम्मो अहम्मो आगासं दंष्ट्रं इच्छिक्कमाहियं ।
 अणन्ताणि य दवाणि कालो पुग्गल-जन्तवो^१ ॥ ८ ॥
 गइलक्खणो उ धम्मो अहम्मो ठाणलक्खणो ।
 भायणं सञ्चदवाणं नहं ओगाहलक्खणं ॥ ९ ॥
 वत्तणालक्खणो कालो जीवो उवओगलक्खणो ।
 नाणेणं दंसणेणं च सुहेण य दुहेण य ॥ १० ॥
 नाणं च दंसणं चेव चरित्तं च तवो तहा ।
 वीरियं उवओगो य एयं जीवस्स लक्खणं ॥ ११ ॥
 सहन्धयार-उज्जोओ पहा छाया तवे इ वा ।
 वत्थरसगन्धफासा पुग्गलाणं तु लक्खणं ॥ १२ ॥
 एगत्तं च पुहत्तं^२ च संखा संठाणमेव य ।
 संजोगा य विभागा य पज्जवाणं तु लक्खणं ॥ १३ ॥
 जीवाजीवा य बन्धो य पुखं पावासवा^३ तहा ।
 संवरो निज्जरा मोक्खो सन्तेए तहिया नव ॥ १४ ॥
 *तहियाणं तु भावाणं सन्भावे उवएसणं ।
 भावेणं सहहन्तस्स सम्मत्तं तं वियाहियं ॥ १५ ॥

^१ जे J.^२ पज्ज A, B^१.^३ वी B^{१,२}, J_४

निसग्गुवएसरुई आणरुई^१ सुत्त-वीयरुइमेव ।
 अभिगम-वित्थाररुई किरिया-संखेव-धम्मरुई ॥१६॥
 भूयत्थेणाहिगया जीवाजीवा य पुत्थपावं च ।
 सहसम्मइयासवसंवरो य रोएइ उ निसग्गो ॥१७॥
 जो जिणदिट्ठे भावे चउच्चिहे सहहाइ^२ सयमेव ।
 एमेव नच्चह त्तिय स निसग्गरुइ त्ति नायवो ॥१८॥
 एए चेव उ भावे उवइट्ठे जो परेण सहहई^३ ।
 छउमत्थेण जिणेण व उवएसरुइ त्ति नायवो ॥१९॥
 रागो दोसो मोहो अन्नाणं जस्स अवगयं होइ ।
 आणाए रोएंतो^४ सो खलु आणरुई नामं ॥२०॥
 जो सुत्तमहिज्जन्तो सुएण ओगाहई उ सम्मत्तं ।
 अंगेण बहिरेण व सो सुत्तरुइ त्ति नायवो ॥२१॥
 एगेण अणेगाइं पयाइं^५ जो पसरई उ सम्मत्तं ।
 उदए व तेस्सविन्दू सो वीयरुइ त्ति नायवो ॥२२॥
 सो होइ अभिगमरुई सुयनाणं जेण^६ अत्थओ दिट्ठं ।
 एक्कारस अंगाइं पइस्सगं दिट्ठिवाओ य ॥२३॥
 दव्वाण सव्वभावा सव्वपमाणेहि जस्स उवल्लङ्गा ।
 सव्वाहि नयविहीहिं वित्थाररुइ त्ति नायवो ॥२४॥
 दंसणनाणचरित्ते तवविणए सव्वसमिइगुत्तीसु ।
 जो किरियाभावरुई सो खलु किरियारुई नाम ॥२५॥

^१ चरितं B^{१,२}.

^२ चरितं J.

^३ चरितं J.

^४ चरितं B^{१,२}, J.

^५ पयावि J.

^६ वस्स B^१.

अणभिग्गहियकुट्टी संखेवरुइ त्ति होइ नायबो ।
 अविसारओ पवयणे अणभिग्गहिओ^१ य सेसेसु ॥ २६ ॥
 जो अत्थिकायधम्मं सुयधम्मं खलु चरित्तधम्मं च ।
 सहहइ जिणाभिहियं सो धम्मरुइ त्ति नायबो ॥ २७ ॥
 परमत्थसंथवो का सुट्ठिपरमत्थसेवणं^२ वा वि ।
 वावन्नकुदंसणवज्जणा य सम्मत्तसहहणा^३ ॥ २८ ॥
 नत्थि चरित्तं सम्मत्तविहूणं दंसणे उ भइयञ्च ।
 सम्मत्तचरित्ताइं जुगवं पुञ्चं व^४ सम्मत्तं ॥ २९ ॥
 नादंसणिस्स नाणं नाणेण विणा न हुन्ति चरणगुणा ।
 अगुणिस्स नत्थि मोक्खो नत्थि अमोक्खस्स निञ्चाणं ॥ ३० ॥
 निस्संकिय-निञ्जलि-निञ्चित्तिगिच्छा अमूढदिट्ठी य ।
 उववूह-थिरीकरणे वच्छल्ल-पभावणे अट्ठ ॥ ३१ ॥
 सामाइयत्थ पढमं छेओवट्ठावणं भवे बीयं ।
 परिहारविसुञ्चीयं सुहुमं तह संपरायं च ॥ ३२ ॥
 अकसायमहकल्लायं छउमत्थस्स^५ जिणस्स वा ।
 एयं चयरित्तकरं चारित्तं होइ आहियं ॥ ३३ ॥
 तवो य दुविहो वुत्तो बाहिरब्भन्नरो तहा ।
 बाहिरो छविहो वुत्तो एमेवब्भन्नरो^६ तवो ॥ ३४ ॥
 नाणेण जाणई भावे दंसणेण^७ य सहहे ।
 चरित्तेण निगिणहाइ^८ तवेण परिसुञ्जई ॥ ३५ ॥

^१ चण om. A.^२ ण्हा B^{1,2}.^३ ण्हा A.^४ च J.^५ छउमत्थ^५ A.^६ एवम् A.^७ संमत्तव B¹.^८ य विहरार B^{1,2}, J.

खवेत्ता पुञ्चकम्माइं संजमेख तवेख य ।

सञ्चदुक्खपहीणट्ठा पक्कमन्ति महेसिणो ॥ ३६ ॥

॥ क्षि वेमि ॥

॥ मोक्षमग्गवर्गं समत्ता ॥

॥ सम्मत्तपरक्कमे एकोनविंशम् अध्ययनम् ॥

सुयं मे आउसं तेण भगवया एवमक्खायं । इह खलु
सम्मत्तपरक्कमे नाम अञ्जयणे समणेण भगवया महावीरेणं
कासवेणं पवेइए^१ जं सम्मं सहहिता पत्तियाइत्ता^२ रोयइत्ता
फासित्ता पालइत्ता^३ तीरित्ता कित्तइत्ता सोहइत्ता आराहित्ता
आणाए अणुपालइत्ता बहवे जीवा सिञ्छन्ति बुञ्छन्ति
मुञ्चन्ति परिनिश्चायन्ति सञ्चदुक्खाणमनं करेन्ति । तस्स थं
अयमट्ठे एवमाहिज्जइ तं जहा । संवेगे १ निब्बेए २ धम्म-
सञ्चा ३ गुस्साहम्मियसुरसूसणया ४ आलोयणया ५ निन्द-
णया ६ 'गरिहणया ७ सामाइए ८ चउञ्जीसत्थवे ९ वन्दणे^४ १०
पडिक्कमणे ११ काउस्सग्गे १२ पञ्चक्खाणे १३ थवथुई-
मंगले १४ कालपडिलेहणया १५ पायच्छित्तकारणे १६ खमा-
वयणया^५ १७ सञ्छाए १८ वायणया १९ पडिपुच्छणया २०
पडियट्ठणया २१ अणुप्पेहा २२ धम्मकहा २३ सुयस्स^६

^१ थं J.

^२ पत्तइत्ता B^१, J.

^३ पाख^० B^१.

^४ जर^० J.

^५ थए B^१.

^६ थवथि J.

^७ सुत्तस्स B^१ २, J.

आराहण्या २४ एगग्गमणसंनिवेशण्या २५ संजमे २६
 तवे २७ वोदाणे २८ सुहसाए^१ २९ अप्पडिबद्धया ३० विचि-
 त्तसयणासणसेवण्या ३१ विणियट्ठण्या ३२ संभोगपच्च-
 कखाणे ३३ उवहिपच्चकखाणे ३४ आहारपच्चकखाणे ३५
 कसायपच्चकखाणे ३६ जोगपच्चकखाणे ३७ सरीरपच्चकखाणे
 ३८ सहायपच्चकखाणे ३९ भत्तपच्चकखाणे ४० सम्भावपच्च-
 कखाणे ४१ पडिरूवण्या^२ ४२ वेयावच्चे ४३ सङ्गुणसंपुणया
 ४४ वीयरागया ४५ खन्ती ४६ मुत्ती ४७ मह्वे ४८ अज्जवे ४९
 भावसच्चे ५० करणसच्चे ५१ जोगसच्चे ५२ मणगुत्तया ५३
 वयगुत्तया ५४ कायगुत्तया ५५ मणसमाधारण्या ५६ वयस-
 माधारण्या ५७ कायसमाधारण्या ५८ नाणसंपन्नया ५९
 दंसणसंपन्नया ६० चरित्तसंपन्नया ६१ सोइन्दियनिग्गहे ६२
 चक्खिन्दियनिग्गहे ६३ घाणिन्दियनिग्गहे ६४ जिब्भिन्दि-
 यनिग्गहे ६५ फासिन्दियनिग्गहे ६६ कोहविजए ६७ माण-
 विजए ६८ मायाविजए ६९ लोहविजए ७० पेज्जदोसमि-
 च्छादंसणविजए ७१ सेलेसी ७२ अकम्मया ७३ ॥

१ संवेगेणं भन्ते जीवे किं जणयइ^३ ॥ संवेगेणं अणुत्तरं
 धम्मसङ्गं जणयइ । अणुत्तराए धम्मसङ्गाए संवेगं हव्वमा-
 गच्छइ । अणुन्ताणुबन्धिकोहमाणमायालोभे खवेइ । कम्मं न
 बन्धइ । तप्पच्चइयं च णं मिच्छत्तविसोहिं काऊण दंसणाराहए
 भवइ । दंसणविसोहीए य णं विसुद्धाए अत्थेगइए^४ तेखेव

^१ *सार् B^१.^२ *वधा B^१.^३ *वधर B^१.^४ *नरए B^२, *नर J.

भवग्गहणेणं सिञ्छेइ । सोहीए यं णं विसुद्धाए तच्चं पुणेो
भवग्गहणं नाइक्कमइ ॥ १ ॥

२ निव्वेदेणं भन्ते जीवे किं जणयइ^१ ॥ निव्वेदेणं दिव्वमा-
णुसतेरिच्छिएसु कामभोगेसु निव्वेयं हव्वमागच्छइ । सव्वविसएसु
विरज्जइ । सव्वविसएसु विरज्जमाणे आरम्भपरिच्चायं करेइ ।
आरम्भपरिच्चायं करेमाणे संसारमग्गं वोच्छिन्दइ^२ मिद्धिम-
ग्गं पडिवन्ने यं भवइ ॥ २ ॥

३ धम्मसद्धाए णं भन्ते जीवे किं जणयइ ॥ धम्मसद्धाए
णं सायासोकस्सेसु रज्जमाणे विरज्जइ । आगारधम्मं^३ च णं^४
चयइ^५ अणगारिए णं जीवे सारीरमाणसाणं दुक्खाणं
छेयणभेयणसंजोगाईणं वोच्छेयं करेइ अवावाहं च सुहं
निव्वत्तेइ ॥ ३ ॥

४ गुरुसाहम्मियमुस्सूसणाए णं भन्ते जीवे किं जणयइ ॥
गुरुसाहम्मियमुस्सूसणाए णं विणयपडिवत्तिं जणयइ । विण-
यपडिवन्ने^६ यं णं जीवे अणच्चासायणसीले नेरइयतिरिक्ख-
जोणियनणुस्सदेवदुग्गईओ निरुम्भइ । वस्ससंजलणभत्तिबहु-
माणयाए मणुस्सदेवगईओ निबन्धइ सिद्धिं सोग्गइं च वि-
सोहेइ । पसत्थाइं च णं विणयमूलाइं सव्वकज्जाइं साहेइ ।
अन्ने यं बहवे जीवे विणइत्ता भवइ ॥ ४ ॥

५ आलीयणाए णं भन्ते जीवे किं जणयइ ॥ आलीय-
णाए णं मायानियाणमिच्छादंसणसत्ताणं^७ मोक्खसमग्गवि-

^१ जणयइ B¹.

^२ *मग्ग* B^{1,2}, J.

^३ अवागार* B¹.

^४ B¹ om.

^५ चयइ B¹.

^६ *वणयाए A.

^७ *दरिक्खणं* B^{1,2}, J.

गधाणं अणन्तसंसारबन्धणाणं उद्धरणं करेइ । उज्जुभावं च जणयइ । उज्जुभावपडिवन्ने यं हां जीवे अमाई इत्थीवेयन-
पुंसगवेयं च न बन्धइ । पुद्भवञ्चं च हां निज्जरेइ ॥ ५ ॥

६ निन्दयाए हां भन्ते जीवे किं जणयइ ॥ निन्दयाए हां पच्छाणुतावं जणयइ । पच्छाणुतावेहां विरज्जमाणे करण-
गुणसेहिं पडिवज्जइ । करणगुणसेहीपडिवन्ने^१ यं हां अणगारे मोहणिज्जं कम्मं उग्घाएइ ॥ ६ ॥

७ गरहयाए हां भन्ते जीवे किं जणयइ ॥ गरहयाए अपुरेक्कारं जणयइ । अपुरेक्काराए हां जीवे अप्पसत्थेहिंतो जोगेहिंतो नियत्तेइ पसत्थे^२ यं पडिवज्जइ^३ पसत्थजोगपडिवन्ने यं हां अणगारे अणन्तघाइपज्जवे खवेइ ॥ ७ ॥

८ सामाइएणं भन्ते जीवे किं जणयइ ॥ सामाइएणं सावज्जजोगविरइं जणयइ ॥ ८ ॥

९ चउट्ठीसत्थएणं भन्ते जीवे किं जणयइ ॥ च० दंसण-
विसोहिं जणयइ ॥ ९ ॥

१० वन्दणएणं भन्ते जीवे किं जणयइ ॥ व० नीयागोयं कम्मं खवेइ । उच्चागोयं कम्मं निबन्धइ । सोहग्गं च हां अप-
डिहयं आणाफलं निज्जत्तेइ दाहिणभावं च हां जणयइ ॥ १० ॥

११ पडिक्कमणेणं भन्ते जीवे किं जणयइ ॥ प० वयछि-
हाणि^४ पिहेइ । पिहियवयछिहे^५ पुण जीवे निरुद्धासवे

^१ सेहिं० B^{1,2}.

^२ सेहिं B^{1,2}.

^३ पवत्तइ B^{1,2}.

^४ विहारं B^{1,2}.

^५ वय० om. B^{1,2}, J.

असबलचरिते अटुसु पवयस्यमायासु उवउत्ते अपुहत्ते सुप्प-
खिहिंदिए^१ विहरइ ॥ ११ ॥

१२ काउस्सग्गेखं भन्ते जीवे किं जणयइ ॥ का० तीयप-
हुप्पचं पायच्छित्तं विसोहेइ । विमुक्कपायच्छित्ते य जीवे निवु-
यहियए ओहरियभरु इ भारवहे पसत्त्वञ्जाणोवगए^२ सुहं
सुहेणं विहरइ ॥ १२ ॥

१३ पच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ प० आसव-
दाराइं निरुम्मइ^३ । पच्चक्खाणेणं इच्छानिरोहं जणयइ । इच्छा-
निरोहं^४ गए^५ य^६ णं^७ जीवे सव्वदब्बेसु^८ विणीयतएहे सीइभूए^९
विहरइ ॥ १३ ॥

१४ यवयुइमंगलेणं भन्ते जीवे किं जणयइ ॥ य०
नाणदंसणचरित्तबोहिलाभं जणयइ । नाणदंसणचरित्तबो-
हिलाभसंपन्ने य णं जीवे अन्नकिरियं कप्पविमाणोववत्तिगं
आराहणं आराहेइ ॥ १४ ॥

१५ कालपडिलेहणयाए णं भन्ते जीवे किं जणयइ ॥
का० नाणावरणिज्जं कम्मं खवेइ ॥ १५ ॥

१६ पायच्छित्तकारणेणं भन्ते जीवे किं जणयइ ॥ पा०
पावविसोहिं जणयइ निरइयारे वावि भवइ । सम्मं च णं
पायच्छित्तं पडिवज्जमाणे मग्गं च मग्गफलं च विसोहेइ
आयारं च आयारफलं च आराहेइ ॥ १६ ॥

^१ ०हिए B¹⁻², J.

^२ पसत्त्वधम्म० B¹.

^३ Cetera om. B¹.

^४ ०रोहएणं B².

^५ B² om.

^६ विवय० B².

^७ सीयस० J.

१७ खमावणयाए णं भन्ते जीवे किं जणयइ ॥ ख०
पल्हायणभावं जणयइ । पल्हायणभावमुवगए य सव्वपाण-
भूयजीवसत्तेसु मेत्तीभावमुप्पाएइ । मेत्तीभावमुवगए यावि
जीवे भावविसोहिं काऊण निब्भए भवइ ॥ १७ ॥

१८ सञ्जाएण भन्ते जीवे किं जणयइ ॥ स० नाणाव-
रणिज्जं कम्मं खवेइ ॥ १८ ॥

१९ वायणाए णं भन्ते जीवे किं जणयइ ॥ वा० निज्जं
जणयइ । सुयस्स^१ य अणासायणाए वट्टए । सुयस्स
अणासायणाए वट्टमाणे तित्थधम्मं अवलच्चइ । तित्थधम्मं
अवलच्चमाणे महानिज्जरे^२ महापज्जवसाणे^३ भवइ ॥ १९ ॥

२० पडिपुच्छणयाए णं भन्ते जीवे किं जणयइ ॥ प०
सुत्तत्थतदुभयाइं विसोहेइ । कंसामोहणिज्जं कम्मं वोच्छि-
न्दइ ॥ २० ॥

२१ परियट्टणाए णं भन्ते जीवे किं जणयइ ॥ प० वंज-
णाइं जणयइ वंजणलद्धिं च उप्पाएइ ॥ २१ ॥

२२ अणुप्पेहाए णं भन्ते जीवे किं जणयइ ॥ अ०
आउयवज्जाओ सत्तकम्मप्पगडीओ घणियबन्धणवच्चाओ सि-
दिलबन्धणवच्चाओ पकरेइ । दीहकालट्टिइयाओ हस्सकाल-
ट्टिइयाओ पकरेइ । तिञ्चाणुभावाओ मन्दाणुभावाओ पकरेइ ।
[बहुपएसग्गाओ अप्पएसग्गाओ पकरेइ] आउयं च णं

^१ चयुसज्जणाए add. B¹.
महा० om. B¹.

^२ निज्जराए B¹.

^३ भवमहा० B², J,

कम्मं सिया बन्धइ सिया नो बन्धइ । असायावेयणिज्जं च खं
कम्मं नो भुज्जो भुज्जो उवचिणाइ^१ अणाइयं च खं अणवदग्गं
दीहमच्चं चाउरन्तं संसारकन्तारं सिप्पामेव वीइवयइ ॥ २२ ॥

२३ धम्मकहाए खं भन्ते जीवे किं जणयइ ॥ ध० निज्जरं
जणयइ । धम्मकहाए खं पवयणं पभावेइ । पवयणपभावेणं
जीवे आगमेसस्स भद्दहाए कम्मं निबन्धइ ॥ २३ ॥

२४ सुयस्स आराहणयाए खं भन्ते जीवे किं जणयइ ॥
सु० अन्नाणं खवेइ न य संकिलिस्सइ ॥ २४ ॥

२५ एगग्गमणसंनिवेसणयाए खं भन्ते जीवे किं जणयइ ॥
ए० चित्तनिरोहं करेइ ॥ २५ ॥

२६ संजमएणं भन्ते जीवे किं जणयइ ॥ स० अणणहयत्तं
जणयइ ॥ २६ ॥

२७ तवेणं भन्ते जीवे किं जणयइ ॥ तवेणं वोदाणं
जणयइ ॥ २७ ॥

२८ वोदाणेणं भन्ते जीवे किं जणयइ ॥ वो० अकिरियं
जणयइ । अकिरियाए भविता तत्तो पच्छा^२ सिञ्छइ वुञ्छइ
सुच्चइ परिनिश्चायइ सब्बदुक्खाणमन्तं करेइ ॥ २८ ॥

२९ सुहसाएणं^३ भन्ते जीवे किं जणयइ ॥ सु० अणु-
स्सुयत्तं जणयइ । अणुस्सुयाए खं जीवे अणुकम्पए अणुब्भडे
विगयसोगे चरित्तमोहणिज्जं कम्मं खवेइ ॥ २९ ॥

३० अप्पडिबच्चयाए खं भन्ते जीवे किं जणयइ ॥ अ०

^१ ०विणइ B¹⁻².

^२ B¹⁻² om.

^३ सुहसायाएणं A.

निस्संगसं जणयइ । निस्संगत्तेणं जीवे एगे एगग्गचित्ते^१ दिया
य राओ य असज्जमाणे अप्पडिवत्ते यावि विहरइ ॥ ३० ॥

३१ विवित्तसयणासणयाए णं भन्ते जीवे किं जणयइ ॥
वि० चरित्तगुत्तिं जणयइ । चरित्तगुत्ते य णं जीवे विवित्ताहारे
दढचरित्ते एगन्तरए मोक्खभावपडिवत्ते अट्ठविहकम्मगत्तिं^२
निज्जरेइ ॥ ३१ ॥

३२ विनियट्ठयाए णं भन्ते जीवे किं जणयइ ॥ वि०
पावकम्माणं अकरणयाए अन्भुट्ठेइ । पुञ्चवहाण य निज्ज-
रणयाए तं नियत्तेइ तओ पच्छा चाउरन्तं^३ संसारकन्तारं
वीडवयइ ॥ ३२ ॥

३३ संभोगपञ्चकसाणेणं भन्ते जीवे किं जणयइ ॥ सं०
आलसणाइं खवेइ । निरालसणस्स य आयट्ठिया योगा^४
भवन्ति । सएणं लाभेणं संतुस्सइ परलाभं^५ नो^६ आसादेइ^७
परलाभं नो तक्केइ नो पीहेइ नो पत्थेइ नो अभिलसइ ।
परलाभं अणस्सायमाणे^८ अतक्केमाणे अपीहमाणे अपत्थे-
माणे अणभिलसमाणे दुच्चं सुहसेज्जं उवसंपज्जिञ्जा णं
विहरइ ॥ ३३ ॥

३४ उवहिपञ्चकसाणेणं भन्ते जीवे किं जणयइ ॥ उ०
अपलिमन्थं जणयइ । निरुवहिए णं जीवे निज्जंसी उवहि-
मन्तरेण य न संकिलिस्सइ ॥ ३४ ॥

^१ एतत्ते B¹.

^२ अविहं B¹ २.

^३ B¹ om.

^४ जीवा B¹.

^५ Om. B¹ २.

^६ अलोपमाणे B¹ २.

^७ नही० B¹ २, J.

३५ आहारपञ्चकखाण्येणं भन्ते जीवे किं जणयइ ॥ आ०
जीवियासंसप्यओगं वोच्छिन्दइ । जीवियासंसप्यओगं वोच्छि-
न्दित्ता जीवे आहारमन्तरेणं न संकिलिस्सइ ॥ ३५ ॥

३६ कसायपञ्चकखाण्येणं भन्ते जीवे किं जणयइ ॥ क०
वीयरगभावं जणयइ । वीयरगभावपडिवन्ने वि य णं जीवे
समसुहदुक्खे भवइ ॥ ३६ ॥

३७ जोगपञ्चकखाण्येणं भन्ते जीवे किं जणयइ ॥ जो०
अजोगत्तं जणयइ । अजोगी णं जीवे नवं कम्मं न वन्धइ
पुब्ववहं निज्जरेइ ॥ ३७ ॥

३८ सरीरपञ्चकखाण्येणं भन्ते जीवे किं जणयइ ॥ स०
सिद्धाइसयगुणकित्थणं^१ निब्वत्तेइ । सिद्धाइसयगुणसंपन्ने य णं
जीवे लोगगमुवगए परमसुही भवइ ॥ ३८ ॥

३९ सहायपञ्चकखाण्येणं भन्ते जीवे किं जणयइ ॥ स०
एगीभावं जणयइ । एगीभावभूए वि य णं जीवे एगत्तं^२
भावेमाणे अप्पभंभे अप्पकलहे अप्पकसाए अप्पतुमंतुमे^३
संजमवहुले संवरवहुले^४ समाहिए यावि भवइ ॥ ३९ ॥

४० भत्तपञ्चकखाण्येणं भन्ते जीवे किं जणयइ ॥ भ० अणो-
गाइं भवसयाइं निरुम्मइ ॥ ४० ॥

४१ सञ्भावपञ्चकखाण्येणं भन्ते जीवे किं जणयइ ॥ स०
अनियट्ठिं जणयइ । अनियट्ठिपडिवन्ने य अणगारे चत्तारि

^१ B¹ om.

^२ अनुवर्त्त B².

^३ एवमं B^{1,2}, J.

^४ अनुवर्त्त J.

^५ B¹ om.

केवलिकम्मंसे खवेइ तं जहा वेयणिज्जं आउयं नामं गोयं ।
तओ पच्छा सिअइ बुअइ मुअइ सअदुक्खाणमन्तं करेइ ॥४१॥

४२ पडिहवयाए णं भन्ते जीवे किं जणयइ ॥ प० लाघ-
वियं जणयइ । लघुभूए णं जीवे अप्पमत्ते पागडलिंगे पस-
त्थलिंगे विसुअसम्मत्ते सत्तसमिअसमत्ते सअपाणभूयजीवसत्तेसु
वीससणिज्जहवे अप्पडिलेहे जिइन्दिए विउलतवसमिअसम-
जागए यावि भवइ ॥४२॥

४३ वेयावच्चेणं भन्ते जीवे किं जणयइ ॥ वे० तित्थयर-
नामगोत्तं कम्मं निबन्धइ ॥४३॥

४४ सअगुणसंपच्चयाए णं भन्ते जीवे किं जणयइ ॥ स०
अपुणरावत्तिं जणयइ । अपुणरावत्तिं पत्तए^१ य णं जीवे
सारीरमाणसाणं दुक्खाणं नो भागी भवइ ॥४४॥

४५ वीयरगयाएणं भन्ते जीवे किं जणयइ ॥ वी० नेहाणु-
बन्धणाणि तरहाणुबन्धणाणि य वोअ्छिन्दइ मणुब्बामणुब्बेसु^२
सहफरिसहवरसगन्धेसु^३ चेव विरज्जइ ॥४५॥

४६ खन्तीए णं भन्ते जीवे किं जणयइ ॥ ख० परीसहे
जिणइ ॥४६॥

४७ मुत्तीए णं भन्ते जीवे किं जणयइ ॥ मु० अकिंचणं
जणयइ अकिंचणे य जीवे आत्थलोलाणं^४ अपत्थणिज्जो
भवइ ॥४७॥

^१ पवत्तए A.

^२ मणुब्बेसु B^१.

^३ अचित्ताचित्तमीसेसु add. B^१.

^४ परिवाणं add. A.

४८ अज्जवयाए णं भन्ते जीवे किं जणयइ ॥ अ० काउ-
ज्जुययं भावुज्जुययं भासुज्जुययं अविसंवायणं जणयइ । अवि-
संवायणसंपन्नयाए णं जीवे धम्मस्स आराहए भवइ ॥४८॥

४९ महवयाए णं भन्ते जीवे किं जणयइ ॥ म० अणु-
स्सियत्तं जणयइ । अणुस्सियत्तेण जीवे मिउमहवसंपन्ने अट्ठ
मयट्ठाणाइं निट्ठावेइ ॥४९॥

५० भावसच्चेणं भन्ते जीवे किं जणयइ ॥ भा० भाववि-
सोहिं जणयइ । भावविसोहीए वट्टमाणे जीवे अरहन्तपन्नत्तस्स
धम्मस्स आराहणयाए अब्भुट्ठेइ । अरहन्तपन्नत्तस्स धम्मस्स
आराहणयाए अब्भुट्ठित्ता परलोगधम्मस्स^१ आराहए भवइ ॥५०॥

५१ करणसच्चेणं भन्ते जीवे किं जणयइ ॥ क० करणसत्तिं
जणयइ । करणसच्चे वट्टमाणे जीवे जहा वाई तहा कारी
यावि भवइ ॥५१॥

५२ जोगसच्चेणं भन्ते जीवे किं जणयइ ॥ जो० जोगं
विसोहेइ ॥५२॥

५३ मणगुत्तयाए णं भन्ते जीवे किं जणयइ ॥ म० जीवे
एगग्गं जणयइ एगग्गचित्ते णं जीवे मणगुत्ते संजमाराहए
भवइ ॥५३॥

५४ वयगुत्तयाए णं भन्ते जीवे किं जणयइ ॥ व० निच्चि-
यारं^२ जणयइ । निच्चियारे णं जीवे वड्ढुत्ते अञ्जप्पजोगसा-
हणजुत्ते यावि विहरइ^३ ॥५४॥

^१ परलोमस्स B^१.

^२ ०रत्तं J.

^३ मणह J.

५५ कायगुह्ययाए शां भन्ते जीवे किं जणयइ ॥ का०
संवरे जणयइ । संवरेण कायगुह्ये पुणो पावासवनिरोहं
करेइ ॥ ५५ ॥

५६ मणसमाहारणयाए शां भन्ते जीवे किं जणयइ ॥
म० एगगं जणयइ । एगगं जणइत्ता नाणपज्जवे जणयइ ।
नाणपज्जवे जणइत्ता सम्मत्तं विसोहेइ मिच्छत्तं च नि-
ज्जरेइ ॥ ५६ ॥

५७ वयसमाहारणयाए भन्ते जीवे किं जणयइ ॥ व०
वयसाहारणदंसणपज्जवे विसोहेइ । वयसाहारणदंसणपज्जवे
विसोहिता सुलहवोहियत्तं निज्जत्तेइ दुल्लहवोहियत्तं नि-
ज्जरेइ ॥ ५७ ॥

५८ कायसमाहारणयाए शां भन्ते जीवे किं जणयइ ॥
का० चरित्तपज्जवे विसोहेइ । चरित्तपज्जवे विसोहिता अह-
क्खायचरित्तं विसोहेइ । अहक्खायचरित्तं विसोहेत्ता चत्तारि
केवलिकम्मसें खवेइ । तश्चो पच्छा सिञ्छइ बुञ्छइ भुञ्छइ
परिनिश्चायइ सन्नदुक्खाणमन्नं करेइ ॥ ५८ ॥

५९ नाणसंपन्नयाए शां भन्ते जीवे किं जणयइ ॥ ना०
जीवे सहभावाहिगमं^१ जणयइ । नाणसंपन्ने शां जीवे चाउरन्ते
संसारकन्तारे न विणस्सइ^२ । जहा सूर्इ समुत्ता^३ न विणस्सइ^३
तहा जीवे समुत्ते संसारे न विणस्सइ^३ नाणविणयत्तवचरित्त-

^१ सन्नं B^१ २.^२ विण्यं B^१ २.^३ पद्धियाधि add. B^१ २.

जोगे' संपाउणइ ससमयपरसमयविसारए य असंघायणिज्जे
भवइ ॥ ५९ ॥

६० दंसखसंपन्नयाए खं भन्ते जीवे किं जणयइ ॥ दं०
भवमिच्छत्तुहेयखं करेइ परं न विञ्छायइ । परं अविञ्छाए-
माणे अणुत्तरेणं नाखदंसणेणं अप्पाणं संजोएमाणे सम्मं
भावेमाणे विहरइ ॥ ६० ॥

६१ चरित्तसंपन्नयाए खं भन्ते जीवे किं जणयइ ॥ च०
सेलेसीभावं जणयइ । सेलेसिं पडिवन्ने य अणगारे चत्तारि
केवलिकम्मंसे खवेइ । तन्नो पच्छा सिञ्छइ बुञ्छइ मुञ्छइ
सबदुक्खाणमन्तं करेइ ॥ ६१ ॥

६२ सोइन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ सो०
मणुजामणुजेसु सहेसु रागदोसनिग्गहं जणयइ तप्पञ्चइयं कम्मं
न बन्धइ पुव्ववच्चं च^१ निज्जरेइ ॥ ६२ ॥

६३ चक्खिन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ च०
मणुजामणुजेसु रुवेसु^२ रागदोसनिग्गहं जणयइ तप्पञ्चइयं
कम्मं न बन्धइ पुव्ववच्चं च निज्जरेइ ॥ ६३ ॥

६४ घाणिन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ घा०
मणुजामणुजेसु गन्धेसु राग दोसनिग्गहं जणयइ तप्पञ्चइयं
कम्मं न बन्धइ पुव्ववच्चं च निज्जरेइ ॥ ६४ ॥

६५ जिब्भिन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ जि०

^१ चारित्तं A.

^२ B^{1,2} om.

^३ चक्खिन्दियसु A.

मणुजामणुजेसु रसेसु रागदोसनिग्गहं जणयइ तप्पच्चइयं
कम्मं न बन्धइ पुब्बवच्चं च निज्जरेइ ॥ ६५ ॥

६६ फासिन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ फा०
मणुजामणुजेसु फासेसु रागदोसनिग्गहं जणयइ तप्पच्चइयं
कम्मं न बन्धइ पुब्बवच्चं च निज्जरेइ ॥ ६६ ॥

६७ कोहविजएणं भन्ते जीवे किं जणयइ ॥ को० खन्तिं^१
जणयइ कोहवेयणिज्जं कम्मं न बन्धइ पुब्बवच्चं च नि-
ज्जरेइ ॥ ६७ ॥

६८ माणविजएणं भन्ते जीवे किं जणयइ ॥ मा० महवं
जणयइ माणवेयणिज्जं कम्मं न बन्धइ पुब्बवच्चं च नि-
ज्जरेइ ॥ ६८ ॥

६९ मायाविजएणं भन्ते जीवे किं जणयइ ॥ मा०
अज्जवं जणयइ मायावेयणिज्जं कम्मं न बन्धइ पुब्बवच्चं च
निज्जरेइ ॥ ६९ ॥

७० लोभविजएणं भन्ते जीवे किं जणयइ ॥ लो० संतोसं
जणयइ लोभवेयणिज्जं कम्मं न बन्धइ पुब्बवच्चं च नि-
ज्जरेइ ॥ ७० ॥

७१ पिज्जदोसमिच्छादंसणविजएणं भन्ते जीवे किं
जणयइ ॥ पि० नाणदंसणचरित्ताराहणयाए अञ्जुट्ठेइ । अट्ठ-
विहस्स कम्मस्स कम्मगणित्ठविमोयणयाए^२ तप्पठमयाए जहा-
णुपुब्बीए अट्ठवीसइविहं^३ मोहणिज्जं कम्मं उग्घाएइ पंचविहं

^१ चित्तिं B¹.

^२ अण्डिस्स B¹⁻².

^३ वीस B¹⁻², J.

नाणावरणिज्जं नवविहं दसणावरणिज्जं पंचविहं अन्तराइयं ।
एए तिन्नि वि कम्मंसे जुगवं खवेइ । तओ पच्छा अणुत्तरं
कसिणं पडिपुणं निरावरणं वित्तिमिरं विसुद्धं लोपालोग-
प्पभावं केवलवरणाणंदं सणं समुप्पाडेइ । जाव सजोगी भवइ
ताव इरियावहियं कम्मं निबन्धइ सुहफरिसं दुसमयठिइयं । तं
पढमसमए वडं विइयसमए वेइयं तइयसमए निज्जिणं तं
वडं पुटं उदीरियं वेइयं निज्जिणं सेयाले य अकम्मं चावि
भवइ ॥ ७१ ॥

७२ अह आउयं पालइत्ता अन्तोमुहुत्तद्धावसेसाए जोग-
निरोहं करेमाणे सुहुमकिरियं अप्पडिवाइं सुक्कञ्जाणं भ्वाय-
माणे तप्पढमयाए मणजोगं निरुम्भइ वज्जोगं निरुम्भइ काय-
जोगं निरुम्भइ आणपाणुनिरोहं करेइ ईसि पंचरहस्सक्खरुच्चा-
रणट्ठाए य णं अणुगारे समुच्छिन्नकिरियं अनियट्टिसुक्कञ्जाणं
भियायमाणे वेयणिज्जं आउयं नामं गोत्तं च एए चत्तारि
कम्मंसे जुगवं खवेइ ॥ ७२ ॥

७३ तओ ओरालियतेयकम्माइं सप्पाहिं विप्पजहणाहिं
विप्पजहिन्ता उज्जुसेट्ठिपत्ते अफुसमाणगई उट्ठं एगसमएणं
अविग्गहेणं तत्थ गन्ता सागारोवउत्ते सिञ्जइ बुञ्जइ जाव
अन्तं करेइ ॥ ७३ ॥

७४ एस खलु सम्मत्तपरक्रमस्स अञ्जयणस्स अट्ठे समणेणं
भगवया महावीरेणं आघविए पन्नविए पल्लविए दंसिए
उवदंसिए ॥ ७४ ॥ ॥ त्ति वेमि ॥

॥ सम्मत्तपरक्रमे समत्ते ॥

॥ तवमग्गं पिंशम् अघ्यवनम् ॥

जहा उ पावगं कम्मं रागदोससमज्जियं^१ ।
 खवेइ तवसा भिक्खू तमेगग्गमणो सुण ॥ १ ॥
 'पाणिवहमुसावायाअदत्तमेहुणपरिग्गहा'^२ विरञ्जो ।
 राईभोयणविरञ्जो जीवो भवइ^३ अणासवो ॥ २ ॥
 पंचसमिञ्जो तिगुत्तो अकसाञ्जो जिइन्दिञ्जो ।
 अगारवो य निस्सल्लो जीवो होइ अणासवो ॥ ३ ॥
 एएसिं तु विवच्चासे^४ रागदोससमज्जियं ।
 खवेइ उ जहा भिक्खू तमेगग्गमणो सुण ॥ ४ ॥
 जहा महातलायस्स सन्निरुद्धे जलागमे ।
 उस्सिंचणाए तवणाए कमेणं सोसणा भवे ॥ ५ ॥
 एवं तु संजयस्सावि पावकम्मनिरासवे ।
 भवकोढोसंचियं कम्मं तवसा निज्जरिज्जइ ॥ ६ ॥
 सो तवो दुविहो वुत्तो बाहिरब्भन्तरो तहा ।
 बाहिरो छविहो वुत्तो एवमब्भन्तरो तवो ॥ ७ ॥
 अणसणमूणोयरिया भिक्खायरिया य रसपरिच्चाञ्जो ।
 कायकिलेसो संलीणया य बञ्जो तवो होइ ॥ ८ ॥
 'इत्तरिय मरणकाला'^५ य अणसणा दुविहा भवे ।
 इत्तरिय सावकंखा निरवकंखा उ विइज्जिया ॥ ९ ॥

^१ 'होस' B¹.

^२ पाण० J.

^३ य add. B¹.

^४ होइ J.

^५ विच्चासे A, वज्जासे B¹.

^६ 'काचो' A.

जो सो इत्तरियतवो सो समासेण छद्दिहो ।
 सेदितवो पयरतवो घणो य तह होइ वग्गो य ॥ १० ॥
 तत्तो य वग्गवग्गो पंचमो छट्ठो पइस्सतवो ।
 मणइच्छियच्चित्तत्थो नायवो होइ इत्तरिओ ॥ ११ ॥
 जा सा अणसणा मरणे दुविहा सा वियाहिया ।
 सवियारमवियारा कायचिट्ठं पई भवे ॥ १२ ॥
 अहवा सपरिकम्मा अपरिकम्मा य आहिया ।
 नीहारिमनीहारी^१ आहारच्छेओ दोसु वि ॥ १३ ॥
 ओमोयरणं पंचहा समासेण वियाहियं ।
 दव्वओ खेत्तकालेणं भावेणं पज्जवेहि य ॥ १४ ॥
 जो जस्स उ आहारो तत्तो ओमं^२ तु जो करे ।
 जहच्चेणेगसित्थाई एवं दव्वेण ऊ भवे ॥ १५ ॥
 गामे नगरे तह रायहाणिनिगमे य आगरे पत्तो ।
 खेडे कब्बडदोणमुहपट्ठणमडक्खसंबाहे ॥ १६ ॥
 आसमपए विहारे सच्चिवेसे समायघोसे^३ य ।
 थल्लिसेणाखन्धारे सत्थे संवट्ठकोट्टे य ॥ १७ ॥
 वाडेसु व रच्छासु व घरेसु वा एवमित्थियं खेत्तं^४ ।
 कप्पइ उ एवमाई एवं खेत्तेण ऊ भवे ॥ १८ ॥
 पेडा य अद्धपेडा गोमुत्तिपयंगवीहिया चेव ।
 सच्चुक्कावट्टाययगन्तुं पच्चागया छट्ठा ॥ १९ ॥

^१ ०हारमनीहारे B^१.

^२ अवमं A.

^३ समा^० A.

^४ केत्तं A.

दिवसस्स पोस्सीणं चउण्हं पि उ जत्तिओ भवे कालो ।
 एवं चरमाणो खलु कालोमाणं मुखेयञ्च^१ ॥२०॥
 अहवा तइयाए पोरिसीए ऊणाइ घासमेसन्तो ।
 चउभागूणाए वा एवं कालेण ऊ भवे ॥२१॥
 इत्थी वा पुरिसो वा अलंकिओ वा नलंकिओ वा वि ।
 अन्नयरवयत्थो वा अन्नयरेणं व वत्थेणं ॥२२॥
 अन्नेण विसेसेणं वसेणं भावमणुमुयन्ते उ ।
 एवं चरमाणो खलु भावोमाणं मुखेयञ्च ॥२३॥
 दग्गे खेत्ते काले भावम्मि य आहिया उ जे भावा ।
 एएहि ओमचरओ पज्जवचरओ भवे भिक्खू ॥२४॥
 अट्ठविहगोयरग्गं तु तहा सत्तेव एसणा ।
 अभिग्गहा य जे अन्ने भिक्खायरियमाहिया ॥२५॥
 खीरदहिसप्पिमाई पणीयं पाणभोयणं ।
 परिवज्जणं रसाणं तु भणियं रसविवज्जणं ॥२६॥
 ठाणा वीरासणाईया जीवस्स उ सुहावहा ।
 उग्गा जहा धरिज्जन्ति कायकिलेसं तमाहियं ॥२७॥
 एगन्तमणावाए इत्थीपसुविवज्जिए ।
 सयणासणसेवणया विवित्तसयणासणं ॥२८॥
 एसो बाहिरगतवो समासेण वियाहिओ ।
 अभिन्तरं^२ तवं^३ एत्तो बुद्धामि अणुपुब्बसो ॥२९॥

^१ यद्यो A.^२ एतो J.^३ तयो J.

पायच्छित्तं विणञ्जो वेयावच्चं तहेव सञ्जाञ्जो ।
 भाणं च विञ्जोसग्गो एसो अम्भिनन्तरो तवो ॥ ३० ॥
 आलोयणारिहाईयं पायच्छित्तं तु दसविहं ।
 जं भिक्खू वहई सम्मं पायच्छित्तं तमाहियं ॥ ३१ ॥
 अम्भुट्ठाणं अञ्जलिकरणं तहेवासणदायणं ।
 गुरुभत्तिभावसुसूसा विणञ्जो एस वियाहिञ्जो ॥ ३२ ॥
 आयरियमाईए वेयावच्चम्मि दसविहे ।
 आसेवणं जहायामं वेयावच्चं तमाहियं ॥ ३३ ॥
 वायणा पुच्छणा चेव तहेव परियट्ठणा ।
 अणुप्पेहा धम्मकहा सञ्जाञ्जो पंचहा भवे ॥ ३४ ॥
 अट्ठरुद्दाणि वज्जित्ता भाएज्जा सुसमाहिए ।
 धम्मसुक्काइं भाणाइं भाणं तं तु बुहावए^१ ॥ ३५ ॥
 सयणासणठाणे वा जे उ भिक्खू न वावरे ।
 कायस्स विउस्सग्गो छट्ठो सो परिकित्तिञ्जो ॥ ३६ ॥
 एवं तवं तु दुविहं जे सम्मं आयरे मुणी ।
 सो खिप्पं सच्चसंसारा विप्पमुच्चइ पण्डिञ्जो ॥ ३७ ॥
 ॥ त्ति वेमि ॥

॥ तवमगं समत्तं ॥

॥ चरणविही एकविंशम् अध्यायनम् ॥

चरणविहि पवक्खामि जीवस्स उ सुहावहं ।
 जं चरित्ता बहू जीवा तिक्खा संसारसागरं ॥ १ ॥

एगञ्चो विरइं कुञ्जा एगञ्चो य पवत्तणं ।

असंजमे नियत्तिं च संजमे य पवत्तणं ॥२॥

*रागदोसे य दो पावे पावकम्मपवत्तणे ।

जे भिक्खू रुम्भई^१ निच्चं से न अच्चइ मण्डले ॥३॥

दण्डणं गारवाणं च सत्त्वाणं च तियं तियं ।

जे भिक्खू चयई^२ निच्चं से न अच्चइ मण्डले ॥४॥

दिचे य जे उवसग्गे तहा तेरिच्छमाणुसे ।

जे भिक्खू सहई^३ जयई^४ से न अच्चइ मण्डले ॥५॥

विगहाकसायसन्नाणं भाणाणं च दुयं^५ तहा ।

जे भिक्खू वज्जई निच्चं से न अच्चइ मण्डले ॥६॥

*वएसु इन्दियत्थेसु समिईसु किरियासु य ।

जे भिक्खू जयई निच्चं से न अच्चइ मण्डले ॥७॥

लेसासु छसु काएसु छक्के आहारकारणे ।

जे भिक्खू जयई निच्चं से न अच्चइ मण्डले ॥८॥

पिण्डोग्गहपडिमासु भयट्ठाणेसु सत्तसु ।

जे भिक्खू जयई निच्चं से न अच्चइ मण्डले ॥९॥

मदेसु वम्भगुत्तीसु भिक्खुधम्मंमि दसविहे ।

जे भिक्खू जयई निच्चं से न अच्चइ मण्डले ॥१०॥

उवासगाणं पडिमासु भिक्खूणं पडिमासु य ।

जे भिक्खू जयई निच्चं से न अच्चइ मण्डले ॥११॥

^१ ए J.

^२ हञ्जय J.

^३ जयई B^१.

^४ सम्म B^२, J.

^५ वज्जयं J.

किरियासु भूयगामेसु परमाहम्मिएसु य ।
 जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१२॥
 गाहासोलसएहिं तहा असंजमम्मि य ।
 जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१३॥
 बम्मम्मि नायक्खयणेसु ठाणेसु य समाहिए ।
 जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१४॥
 एगवीसाए^१ सबले बावीसाए परीसहे ।
 जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१५॥
 तेवीसाइ सूयगडे रुवाहिएसु सुरेसु अ ।
 जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१६॥
 'पणुवीसभावणासु' उद्देसेसु दसाइणं ।
 जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१७॥
 अणगारगुणेहिं च पगप्पम्मि तहेव य ।
 जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१८॥
 पावसुयपसंगेसु मोहठाणेसु चेव य ।
 जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१९॥
 सिद्धाइगुणजोगेसु तेत्तीसासायणासु य ।
 जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥२०॥
 ईइ^२ एएसु ठाणेसु जे भिक्खू जयई सया ।
 खिप्पं सो सबसंसारा विप्पमुच्चइ परिण्णो ॥२१॥

॥ त्ति वेमि ॥

॥ चरणविही समत्ता ॥

^१ एक B¹.

^२ पण B^{1,2}, J.

^३ ग्याहिं B^{1,2}, गेहिं J.

^४ एय J.

॥ पमायट्ठाणं द्वाविंशम् अध्ययनम् ॥

अञ्चन्तकालस्स समूलगस्स

सव्वस्स दुक्खस्स उ जो पमोक्खो^१ ।

तं भासओ मे पडिपुखंचित्ता

सुणेह एगन्तहिंयं हियत्थं ॥१॥

नाणस्स सव्वस्स^२ पगासणाए

अन्नाणमोहस्स विवज्जणाए ।

रागस्स दोसस्स य संखएणं

एगन्तसोक्खं समुवेइ मोक्खं ॥२॥

*तस्सेस मग्गो गुरुविद्धसेवा

विवज्जणा बालजणस्स दूरा ।

सञ्जायएगन्तनिसेवणा य

सुत्तत्थसंचिन्तणया धिई य ॥३॥

*आहारमिच्छे मियमेसणिज्जं

सहायमिच्छे निउणत्थबुद्धिं ।

निकेयमिच्छेज्ज विवेगजोग्गं^३

समाहिकामे समणे तवस्सी ॥४॥

*न य^४ लभेज्जा निउणं सहायं

गुणाहिंयं वा गुणओ समं वा ।

^१ उ मोक्खो B^{१,२}.

^२ सव्व° al.

^३ विविद्धजोग्गं B^१.

^४ वा B^{१,२}, J.

एञ्जो^१ वि पावाइ विवज्जयन्तो
 विहरेज्ज कामेसु असज्जमाणो ॥५॥
 जहा य अण्डप्पभवा बलागा
 अण्डं बलागप्पभवं जहा य ।
 एमेव मोहाययणं खु तण्हा
 मोहं च तण्हाययणं वयन्ति ॥६॥
 रागो य दोसो वि य कम्मवीयं
 कम्मं च मोहप्पभवं वयन्ति ।
 कम्मं च जाइमरणस्स मूलं
 दुक्खं च जाइमरणं वयन्ति ॥७॥
 *दुक्खं हयं जस्स न होइ मोहो
 मोहो हञ्जो जस्स न होइ तण्हा ।
 तण्हा हया जस्स न होइ लोहो
 लोहो हञ्जो जस्स न किञ्चणाइं ॥८॥
 *रागं च दोसं च तहेव मोहं
 उच्चुक्कामेण समूलजालं ।
 जे जे उवाया पडिवज्जियञ्चा
 ते कित्तइस्सामि अहाणुपुञ्जि ॥९॥
 *रसा पगामं न निसेवियञ्चा^२
 पायं रसा दित्तिकरा नराणं ।
 दित्तं च कामा समभिहवन्ति
 दुमं जहा साउफलं च पक्खी ॥१०॥

^१ एञ्जो B^{1,2}, J.

^२ उ षेवि B^१.

*जहा दवग्गी पउरिन्धणे वणे
 समारुओ नोवसमं ७.२।
 एविन्दियग्गी^१ वि पगामभोइणे
 न बम्भयारिस्स हियाय कस्सई ॥११॥
 *विवित्तसेज्जासणजन्तियाणं
 ओमासणाणं^२ दमिइन्दियाणं ।
 न रागसत्तू धरिसेइ चित्तं
 पराइओ वाहिरिवोसहेहिं ॥१२॥
 जहा बिरालावसहस्स मूले
 न मूसगाणं वसही पसत्था ।
 एमेव इत्थीनिलयस्स मज्जे
 न बम्भयारिस्स खमो निवासो ॥१३॥
 न रुवलावणविलासहासं
 न जंपियं इंगियपेहिं वा
 इत्थीणं चित्तंसि निवेसइत्ता
 दट्ठं ववस्से समणे तवस्सी ॥१४॥
 अदंसणं चेव अपत्थणं च
 अचिन्तणं चेव अकित्तणं च ।
 इत्थीजणस्सारियभाणजुग्गं
 हियं सया बम्भवए^३ रयाणं ॥१५॥
 कामं तु देवीहि बिभूसियाहिं
 न चाइया खोभइउं तिगुत्ता ।

^१ एवदि० A.^२ ०भाए च B¹⁻².^३ ०वेरे A, J.

तहा वि एगन्तहियं ति नञ्चा
 विविक्तवासो मुण्णिणं पसन्थो ॥ १६ ॥
 मोक्खाभिकंखिस्स^१ उ माणवस्स
 संसारभीरुस्स ठियस्स धम्मे ।
 नेयारिसं दुत्तरमत्थि लोए
 जहत्थिञ्चो बालमणोहराञ्चो ॥ १७ ॥
 एए य संगे समइक्कमित्ता
 सुदुत्तरा^२ चेव भवन्ति सेसा ।
 जहा महासागरमुत्तरित्ता
 नई भवे ज्जवि गंगासमाणा ॥ १८ ॥
 कामाणुगिद्धिप्पभवं खु दुक्खं
 सव्वस्स लोगस्स सदेवगस्स ।
 जं काइयं माणसियं च किंचि
 तस्सन्तगं गच्छइ वीयरागो ॥ १९ ॥
 *जहा य किंपागफला मणोरमा
 रसेण वखेण य भुज्जमाणा ।
 ते खुडुए जीविय पच्चमाणा
 एञ्चोवमा कामगुणा विवागे ॥ २० ॥
 जे इन्दियाणं विसया मणुच्चा
 न तेसु भावं निसिरे कयाइ ।
 न यामणुब्बेसु मणं पि^३ कुज्जा
 समाहिकामे समणे तवस्सी ॥ २१ ॥

^१ *कंखस्स B¹⁻², J.

^२ सुउ^० J.

^३ ज B¹⁻², J.

*चक्षुस्स रुवं गहणं वयन्ति
 तं रागहेउं तु^१ मणुजमाहु ।
 तं दोसहेउं अमणुजमाहु
 समो य जो तेसु स वीयरगो ॥ २२ ॥
 रुवस्स चक्षुं गहणं वयन्ति
 चक्षुस्स रुवं गहणं वयन्ति ।
 रागस्स हेउं समणुजमाहु
 दोसस्स हेउं अमणुजमाहु ॥ २३ ॥
 रुवेसु जो गेहिमुवेइ^२ तिष्ठं
 अकालियं पावइ से विणासं ।
 रागाउरे से जह वा पयंगे
 आलोयलोले समुवेइ मच्चुं ॥ २४ ॥
 जे यावि दोसं समुवेइ तिष्ठं
 तंसि कखणे से उ उवेइ दुक्खं ।
 दुइत्तदोसेण सएण जन्तू
 न किंचि रुवं अवह्वई^३ से ॥ २५ ॥
 एगन्तरत्ते रुइरंसि रुवे
 अतालिसे से कुणई पच्चोसं ।
 दुक्खस्स संपीलमुवेइ बाले
 न लिप्पई तेण मुणी विरागा ॥ २६ ॥
 *रुवाणुगासाणुगए^४ य जीवे
 चराचरे हिंसइ शेगरुवे ।

^१ स^१ A.^२ तिष्ठिम् B^{१-३}, J.^३ रुवाणुवाया^४ A.

चित्तेहि ते परितावेइ बाले
 पीलेइ अत्तट्ठगुरू किलिट्ठे ॥ २७ ॥
 रूवाणुवाएण^१ परिग्गहेण
 उप्पायणे रक्खणसन्निओगे ।
 वए विओगे य कंहं सुहं से
 संभोगकाले य अतित्तलामे ॥ २८ ॥
 रूवे अतित्ते य परिग्गहंमि^२
 सत्तोवसत्तो न उवेइ तुट्ठिं ।
 अत्तुट्ठिदोसेण दुही परस्स
 लोभाविले आययई^३ अदत्तं ॥ २९ ॥
 तण्हाभिभूयस्स अदत्तहारिणो
 रूवे अतित्तस्स परिग्गहे य ।
 मायामुसं वड्ढइ लोभदोसा
 तत्थावि दुक्खा न विमुच्चई^४ से ॥ ३० ॥
 मोसस्स पञ्छा य पुरत्थओ य
 पओगकाले य दुही दुरन्ते ।
 एवं अदत्ताणि समाययन्तो
 रूवे अतित्तो दुहिओ अणिस्सो ॥ ३१ ॥
 रूवाणुरत्तस्स नरस्स एवं
 कत्तो सुहं होज्ज कयाइ किंचि ।
 तत्थोवभोगे वि किलेसदुक्खं
 निव्वत्तई जस्स कएण दुक्खं ॥ ३२ ॥

^१ वाए य A.

^२ वे य J.

^३ आययई A.

^४ वच्चई A.

एमेव हवस्मि गच्छो पञ्चोसं
 उवेइ दुक्खोहपरंपराञ्चो ।
 पदुट्ठचित्तो य चिणाइ कम्मं
 जं से पुणो होइ दुहं विवागे ॥ ३३ ॥
 हवे विरत्तो मणुञ्चो विसोगो
 एएण दुक्खोहपरंपरेण ।
 न लिप्पए भवमञ्जे वि सन्तो
 जलेण वा पोक्खरिणीपलासं ॥ ३४ ॥
 *सोयस्स सहं गहणं वयन्ति
 तं रागहेउं तु मणुच्चमाहु ।
 तं दोसहेउं अमणुच्चमाहु
 समो य जो तेसु स वीयरगो ॥ ३५ ॥
 सहस्स सोयं गहणं वयन्ति
 सोयस्स सहं गहणं वयन्ति ।
 रागस्स हेउं समणुच्चमाहु
 दोसस्स हेउं अमणुच्चमाहु ॥ ३६ ॥
 सहेसु^१ जो गेहिमुवेइ तिष्ठं
 अकालियं पावइ से विणासं ।
 रागाउरे हरिणमिगे व मुब्बे
 सहे अतिस्से समुवेइ मञ्चुं ॥ ३७ ॥
 जे यावि दोसं समुवेइ तिष्ठं
 तंसि क्खणे से उ उवेइ दुक्खं ।

दुदन्तदोसेण सएण जन्तू
 न किंचि सद् अवरुद्धं से ॥३८॥
 एगन्तरत्ते रुद्धंति सद्दे
 अतालिसे से कुण्डी पञ्चोसं ।
 दुक्खस्स संपीलमुवेइ बाले
 न लिप्पई तेण मुणी विरागो ॥३९॥
 सहाणुगासाणुगए य जीवे
 चराचरे हिंसइ ऽखेगएवे ।
 चित्तेहि ते परितावेइ बाले
 पीलेइ अतट्ठगुह किलिट्ठे ॥४०॥
 सहाणुवाएण परिग्गहेण
 उप्पायणे रक्खगसच्चिञ्चोगे ।
 वए विञ्चोगे य कहं सुहं से
 संभोगकाले य अतित्तलाभे ॥४१॥
 सद्दे अतित्ते य परिग्गहंमि^१
 सत्तोवसत्तो न उवेइ तुट्ठि ।
 अतुट्ठिदोसेण दुही परस्स
 लोभाविले आययई^२ अदत्तं ॥४२॥
 तण्हाभिभूयस्स अदत्तहारिणो
 सद्दे अतित्तस्स परिग्गहे य ।
 मायामुसं वड्डइ लोभदोसा
 तत्थावि दुक्खा न विमुच्चई से ॥४३॥

^१ ग्रे व J.

^२ चायई A.

मोसस्स पञ्चा य पुरत्थञ्चो य
 पञ्चोगकाले य दुही दुरन्ते ।
 एवं अदत्ताणि समाययन्तो
 सहे अतित्तो दुहिञ्चो अणिस्सो ॥ ४४ ॥
 सहाणुरत्तस्स नरस्स एवं
 कत्तो सुहं होज्ज कयाइ किञ्चि ।
 तत्थोवभोगे वि किलेसदुक्खं
 निवत्तई जस्स कएण दुक्खं ॥ ४५ ॥
 एमेव सहम्मि गञ्चो पञ्चोसं
 उवेइ दुक्खोहपरंपराञ्चो ।
 पदुट्ठचित्तो य चिणाइ कम्मं
 जं से पुणो होइ दुहं विवागे ॥ ४६ ॥
 सहे विरत्तो मणुञ्चो विसोगो
 एएण दुक्खोहपरंपरेण ।
 न लिप्पए भवमञ्जे वि सन्तो
 जलेण वा पोक्खरिणीपलासं ॥ ४७ ॥
 *घाणस्स गन्धं गहणं वयन्ति
 तं रागहेउं तु मणुब्बमाहु ।
 तं दोसहेउं अमणुब्बमाहु
 समो य जो तेसु स वीयरागो ॥ ४८ ॥
 गन्धस्स घाणं गहणं वयन्ति
 घाणस्स गन्धं गहणं वयन्ति ।

रागस्स हेउं समणुजमाहु

दोसस्स हेउं अमणुजमाहु ॥४९॥

*गन्धेसु जो गेहिमुवेइ तिञ्चं

अकालियं पावइ से विणासं ।

रागाउरे ओसहगन्धगिञ्जे

सप्पे बिलाओ विव निक्खमन्ते ॥५०॥

जे यावि दोसं समुवेइ तिञ्चं

तंसि क्खणे से उ उवेइ दुक्खं ।

दुहन्तदोसेण सएण जन्तू

न किञ्चि गन्धं अवरुञ्छई से ॥५१॥

एगन्तरत्ते रुइरंसि गन्धे

अतालसे से कुणई पञ्चोसं ।

दुक्खस्स संपीलमुवेइ बाले

न लिप्पई तेण मुणी विरागो ॥५२॥

गन्धाणुगासाणुगए य जीवे

चराचरे हिंसइ ऽखेगइवे ।

चिञ्चेहि ते परितावेइ बाले

पीलेइ अत्तट्ठगुरू किलिट्ठे ॥५३॥

*गन्धाणुवाएण परिग्गहेण

उप्पायणे रक्खणसन्निओगे ।

वए विञ्चोगे य क्हं सुहं से

संभोगकाले य अतित्तलाभे ॥५४॥

गन्धे अतिस्ते य परिग्गहंमि^१
 सत्तोवसत्तो न उवेइ तुट्ठि ।
 अतुट्ठिदोसेण दुही परस्स
 लोभाविले आययई^२ अदत्तं ॥५५॥
 तण्हाभिभूयस्स अदत्तहारिणो
 गन्धे अतिस्स परिग्गहे य ।
 मायामुसं वड्ढि लोभदोसा
 तत्थावि दुक्खा न विमुच्चई से ॥५६॥
 मीसस्स पच्छा य पुरत्थओ य
 पओगकाले य दुही दुरन्ते ।
 एवं अदत्ताणि समाययन्तो
 गन्धे अतिस्ते दुहिओ अणिस्सो ॥५७॥
 गन्धाणुरत्तस्स नरस्स एवं
 कत्तो सुहं होज्ज कयाइ किंचि ।
 तत्थोवभोगे वि किलेसदुक्खं
 निव्वत्तई जस्स कएण दुक्खं ॥५८॥
 एमेव गन्धम्मि गओ पओसं
 उवेइ दुक्खोहपरंपराओ ।
 पदुट्ठिचित्तो य चिणाइ कम्मं
 जं से पुणो होइ दुहं विवागे ॥५९॥
 गन्धे विरत्तो मणुओ विसोगो
 एएण दुक्खोहपरंपरेण ।

न लिप्पई भवमञ्जे वि सन्तो ।

जलेण वा पोक्खरिणीपलासं ॥ ६० ॥

*जिब्भाए^१ रसं गहणं वयन्ति

तं रागहेउं तु मणुबमाहु ।

तं दोसहेउं अमणुबमाहु

समो य जो तेसु स वीयरगो ॥ ६१ ॥

रसस्स जिब्भं^१ गहणं वयन्ति

जिब्भाए^२ रसं गहणं वयन्ति ।

रागस्स हेउं समणुबमाहु

दोसस्स हेउं अमणुबमाहु ॥ ६२ ॥

रसेसु जो गेहिमुवेइ तिब्बं

अकालियं पावइ से विणासं ।

रागाउरे वडिसविभिच्चकाए

मच्छे जहा आमिसभोगगिञ्जे ॥ ६३ ॥

जे यावि दोसं समुवेइ तिब्बं

तंसि क्खणे से उ उवेइ दुक्खं ।

दुहन्तदोसेण सएण जन्तू

न किंचि रसं अवरुञ्छई से ॥ ६४ ॥

एगन्तरस्से रुइरंसि रसे

अतालसे से कुणई पञ्चोसं ।

दुक्खस्स संपीलमुवेइ बाले

न लिप्पई तेण मुणी विरागो ॥ ६५ ॥

^१ जोहाए B^{१-३}, J.

^२ जीहं, जोहाए B^{१-३}, J

रसाणुगासाणुगए य जीवे
 चराचरे हिंसइ ऽखेगखवे ।
 चित्तेहि ते परितावेइ बाले
 पीलेइ अत्तट्ठगुरू किलिट्ठे ॥ ६६ ॥
 रसाणुवाएण परिग्गहेण
 उप्पायणे रक्खणसन्निओगे ।
 वए विओगे य कहं सुहं से
 संभोगकाले य अत्तित्तलाभे ॥ ६७ ॥
 रसे अत्तित्ते य परिग्गहंमि^१
 सत्तोवसत्तो न उवेइ तुट्ठिं ।
 अत्तुट्ठिदोसेण दुही परस्स
 लोभाविले आययई^२ अदत्तं ॥ ६८ ॥
 तण्हाभिभूयस्स अदत्तहारिणो
 रसे अत्तित्तस्स परिग्गहे य ।
 मायामुसं वड्ढइ लोभदोसा
 तत्थावि दुक्खा न विमुच्चई से ॥ ६९ ॥
 मोसस्स पच्छा य पुरत्थओ य
 पओगकाले य दुही दुरन्ते ।
 एवं अदत्ताणि समाययन्तो
 रसे अत्तित्तो दुहिओ अणिस्सो ॥ ७० ॥
 रसाणुरत्तस्स नरस्स एवं
 कत्तो सुहं होज्ज कयाइ किंचि ।

^१ श्वे य J.^२ आयई A.

तन्धोवभोगे वि किलेसदुक्ख

निव्वत्तई जस्स कएण दुक्खं ॥७१॥

एमेव रसम्मि गच्छो पञ्चोसं

उवेइ दुक्खोहपरंपराञ्चो ।

पदुट्ठचित्तो य च्चिणाइ कम्मं

जं से पुणो होइ दुहं विवागे ॥७२॥

रसे विरत्तो मणुञ्चो विसोगो

एएण दुक्खोहपरंपरेण ।

न लिप्पई भवमञ्जे वि सन्तो

जलेण वा पोक्खरिणीपलासं ॥७३॥

*कायस्स फासं गहणं वयन्ति

तं रागहेउं तु मणुब्बमाहु ।

तं दोसहेउं अमणुब्बमाहु

समो य जो तेसु स वीयरगो ॥७४॥

फासस्स कायं गहणं वयन्ति

कायस्स फासं गहणं वयन्ति ।

रागस्स हेउं समणुब्बमाहु

दोसस्स हेउं अमणुब्बमाहु ॥७५॥

फासेसु जो गेहिमुवेइ तिञ्चं

अकालियं पावइ से विणासं ।

रागाउरे सीयजंलावसन्ने

गाहग्गहीए महिसे विवन्ने^१ ॥७६॥

जे यावि दोसं समुवेइ तिञ्चं
 तंसि कखणे से उ उवेइ दुक्खं ।
 दुइन्तदोसेण सएण जन्तू
 न किञ्चि फासं अवस्सई से ॥७७॥
 एगन्तरत्ते रुइरंसि फासे
 अताल्लिसे से कुणई पओसं ।
 दुक्खस्स संपीलमुवेइ बाले
 न लिप्पई तेण मुणी विरागो ॥७८॥
 फासाणुगासाणुगए य जीवे
 चराचरे हिंसइ ऽयोगरूवे ।
 चित्तेहि ते परितावेइ बाले
 पीलेइ अत्तट्ठगुरू किल्लिट्ठे ॥७९॥
 फासाणुवाएण परिग्गहेण
 उप्पायणे रक्खणसच्चिओगे ।
 वए विओगे य कहं सुहं से
 संभोगकाले य अत्तित्तलाभे ॥८०॥
 फासे अत्तित्ते य परिग्गहंमि^१
 सत्तोवसत्तो न उवेइ तुट्ठिं ।
 अत्तुट्ठिदोसेण दुही परस्स
 लोभाविले आययई^२ अदत्तं ॥८१॥
 तण्हाभिभूयस्स अदत्तहारिणो
 फासे अत्तिस्स परिग्गहे य ।

^१ जे य J.^२ आयई A.

मायामुसं वड्ड लोभदोसा

तत्थावि दुक्खा न विमुच्चई से ॥ ८२ ॥

मोसस्स पच्छा य पुरत्थञ्चो य

पञ्चोगकाले य दुही दुरन्ते ।

एवं अदत्ताणि समाययन्तो

फासे अतित्तो दुहिञ्चो अणिस्सो ॥ ८३ ॥

फासाणुरत्तस्स नरस्स एवं

कत्तो मुहं होज्ज कयाइ किञ्चि ।

तत्थोवभोगे वि किलेसदुक्खं

निव्वत्तई जस्स कएण दुक्खं ॥ ८४ ॥

एमेव फासम्मि गञ्चो पञ्चोसं

उवेइ दुक्खोहपरंपराञ्चो ।

पटुट्ठचित्तो य चिणाइ कम्मं

जं से पुणो होइ दुहं विवागे ॥ ८५ ॥

फासे विरत्तो मणुञ्चो विसोगो

एएण दुक्खोहपरंपरेण ।

न लिप्पई भवमञ्जे वि सन्तो

जलेण वा पोक्खरिणीपलासं ॥ ८६ ॥

*मणस्स भावं गहणं वयन्ति

तं रागहेउं तु मणुब्बमाहु ।

तं दोसहेउं अमणुब्बमाहु

समो य जो तेसु स वीयरगो ॥ ८७ ॥

भावस्स मणं गहणं वयन्ति
 मणस्स भावं गहणं वयन्ति ।
 रागस्स हेउं समणुच्चमाहु
 दोसस्स हेउं अमणुच्चमाहु ॥ ८८ ॥
 भावेसु जो गेहिमुवेइ तिञ्चं
 अकालियं पावइ से विणासं ।
 रागाउरे कामगुणेसु गिञ्चे
 करेणुमग्गावहिए गजे वा^१ ॥ ८९ ॥
 जे यावि दोसं समुवेइ तिञ्चं
 तंसि कखणे से उ उवेइ दुक्खं ।
 दुइन्तदोसेण सएण जन्तू
 न किञ्चि भावं अवरुञ्जई से ॥ ९० ॥
 एगन्तरत्ते रुइरंसि भावे
 अतालसे से कुणई पञ्चोसं ।
 दुक्खस्स संपीलमुवेइ बाले
 न लिप्पई तेण मुणी विरागो ॥ ९१ ॥
 भावाणुगासाणुगए य जीवे
 चराचरे हिंसइ ऽणेगरूवे ।
 चित्तेहि ते परितावेइ बाले
 पीलेइ अत्तट्ठगुरू किलिट्ठे ॥ ९२ ॥
 भावाणुवाएण परिग्गहेण
 उप्पायणे रक्खणसच्चिञ्चोगे ।

^१ वा वावे B^{1.2}, J

वए विञ्जोगे य क्हं सुहं से
 संभोगकाले य अतित्तलाभे ॥९३॥
 भावे अतित्ते य परिग्गहंमि^१
 सत्तोवसत्तो न उवेइ तुट्ठि ।
 अतुट्ठिदोसेण दुही परस्स
 लोभाविले आययई^२ अदत्तं ॥९४॥
 तण्हाभिभूयस्स अदत्तहारिणो
 भावे अतित्तस्स परिग्गहे य ।
 मायामुसं वड्ढइ लोभदोसा
 तत्थावि दुक्खा न विमुच्चई से ॥९५॥
 मोसस्स पच्छा य पुरत्थञ्चो य
 पञ्जोगकाले य दुही दुरन्ते ।
 एवं अदत्ताणि समाययन्तो
 भावे अतित्तो दुहिञ्चो अणिस्सो ॥९६॥
 भावाणुरत्तस्स नरस्स एवं
 कत्तो सुहं होज्ज कयाइ किञ्चि ।
 तत्थोवभोगे वि किलेसदुक्खं
 निव्वत्तई जस्स कएण दुक्खं ॥९७॥
 एमेव भावम्मि गञ्चो पञ्चोसं
 उवेइ दुक्खोहपरंपराञ्चो ।
 पदुट्ठचित्तो य चिणाइ कम्मं
 जं से पुणो होइ दुहं विवागे ॥९८॥

भावे विरक्तो मणुञ्चो विसोगो
 एएण दुक्खोहपरंपरेण ।
 न लिप्पई भवमञ्जे वि सन्तो
 जलेण वा पोक्खरिणीपलासं ॥९९॥
 एविन्दियत्था य मणस्स अत्था
 दुक्खस्स हेउं^१ मणुयस्स रागिणो ।
 ते चेव घोवं^२ पि कयाइ दुक्खं
 न वीयरागस्स करेन्ति किञ्चि ॥१००॥
 न कामभोगा समयं उवेन्ति
 न यावि भोगा विगइं उवेन्ति ।
 जे तप्पञ्चोसी य परिग्गही य
 सो तेसु मोहा विगइं उवेइ ॥१०१॥
 कोहं च माणं च तहेव मायं
 लोहं दुगुच्छं अरइं रइं च ।
 हासं भयं सोगपुमित्थिवेयं
 नपुंसवेयं विविहे^३ य भावे ॥१०२॥
 आवज्जई एवमणेगरूवे
 एवंविहे कामगुणेषु सत्तो ।
 अन्ने य एयप्पभावे विसेसे
 कारुखदीणे हिरिमे^४ बइस्से ॥१०३॥
 कप्पं न इच्छिज्ज सहायलिच्छू
 पच्छाणुतावे न तवप्पभावं ।

^१ हेउ B^{1.5}, J.^२ चेव B¹.^३ तिविहे A.^४ ह B^{1.2}, J.

एवं विचारे अमियप्पयारे

आवज्जई इन्दियचोरवस्से ॥ १०४ ॥

*तञ्चो से जायन्ति पञ्चोयणां

निमज्जिउं मोहमहस्सवम्मि ।

सुहेसिणी दुक्खविणोयणाट्टा^१

तप्पच्चयं उज्जमए य रागी ॥ १०५ ॥

विरज्जमाणस्स य इन्दियत्था

सहाइया तावइयप्पगारा ।

न तस्स सञ्चे वि मणुच्चयं वा

निञ्चत्तयन्ती अमणुच्चयं वा ॥ १०६ ॥

एवं ससंकप्पविकप्पणासुं

संजायई समयमुवट्ठियस्स ।

अत्थे असंकप्पयञ्चो^२ तञ्चो से

पहीयए कामगुणेसु तण्हा ॥ १०७ ॥

स वीयरगो कयसञ्चकिञ्चो

खवेइ नाणावरणं खणेणं ।

तहेव जं दंसणमावरेइ^३

जं चन्तरायं पकरेइ कम्मं ॥ १०८ ॥

सञ्चं तञ्चो जाणइ पासए य

अमोहणे होइ निरन्तराए ।

अणासवे भाणसमाहिजुत्ते

आउक्खए मोक्खमुवेइ सुञ्चे ॥ १०९ ॥

^१ विमोचं B^१.२.

^२ य सं A.

^३ हरिखणं B^१.२.

सो तस्स सव्वस्स दुहस्स मुक्को
 जं बाहई सययं जन्तुमेयं ।
 दीहामयं विप्पमुक्को पसत्थो
 तो होइ अच्चन्तसुही कयत्थो ॥११०॥
 *अणाइकालप्पभवस्स एसो
 सव्वस्स दुक्खस्स पमोक्खमग्गो ।
 वियाहिओ जं समुविच्च सत्ता
 कमेण अच्चन्तसुही भवन्ति ॥१११॥
 ॥ पमायट्ठानं समत्तं ॥

॥ कम्मप्पयडी चयस्सिंशम् अध्ययनम् ॥

*अट्ठ कम्माइं वोच्छामि आणुपुड्धिं जहाकमं^१ ।
 जेहिं बड्ढो अयं जीवो संसारे परिवट्ठई^२ ॥१॥
 नाणास्सावरणिज्जं देसणावरणं तहा ।
 वेयणिज्जं तहा मोहं आउकम्मं तहेव य ॥२॥
 नामकम्मं च गोयं^३ च अन्नरायं तहेव य ।
 एवमेयाइ कम्माइं अट्ठेव उ समासओ ॥३॥
 नाणावरणं पंचविहं सुयं आभिणिबोहियं ।
 ओहिनाणं च तइयं मणनाणं च केवलं ॥४॥
 निहा तहेव पयला निहानिहा पयलपयला य ।
 तत्तो य धीणगिड्ढी उ पंचमा होइ नायडा ॥५॥

^१ जहाकमं B1.2.

^२ परिवट्ठ A.

^३ गोत्तं J.

चक्खुमचक्खूओहिस्स दंसणे केवले य आवरणे ।

एवं तु नवविगप्पं नायञ्च दंसणावरणं ॥६॥

वेयणीयं पि य दुविहं सायमसायं च आहियं ।

सायस्स उ^१ बहू भेया एमेव असायस्स वि ॥७॥

मोहणिज्जं पि दुविहं दंसणे चरणे तहा ।

दंसणे तिविहं वुत्तं चरणे दुविहं भवे ॥८॥

*सम्मत्तं चेव मिच्छत्तं सम्मामिच्छत्तमेव य ।

एयाओ तिन्नि पयडीओ मोहणिज्जस्स दंसणे ॥९॥

चरित्तमोहणं कम्मं दुविहं तं वियाहियं ।

कसायमोहणिज्जं^२ तु नोकसायं^३ तहेव य ॥१०॥

सोलसविहभेएणं कम्मं तु कसायजं ।

सत्तविहं नवविहं वा कम्मं च^४ नोकसायजं ॥११॥

*नेरइयतिरिक्खाउं मणुस्साउं तहेव य ।

देवाउयं चउत्थं तु आउं कम्मं चउत्तिहं ॥१२॥

*नामं कम्मं तु^५ दुविहं सुहममुहं च आहियं ।

सुभस्स उ बहू भेया एमेव असुहस्स वि ॥१३॥

*गोयं कम्मं दुविहं उच्चं नीयं च आहियं ।

उच्चं अट्ठविहं होइ एवं नीयं पि आहियं ॥१४॥

दाणे लाभे य भोगे य उवभोगे वीरिए तहा ।

पंचविहमन्तरायं समासेण वियाहियं ॥१५॥

एयाओ मूलपयडीओ उत्तराओ य आहिया ।

पएसगगं खेत्तकाले य भावं च उत्तरं सुण ॥१६॥

^१ J. om.

^२ क० वेयणिज्ज A.

^३ चक्ख० J.

^४ J. om.

^५ J. om.

- *सब्वेसिं चेव कम्माणं पएसग्गमणन्तगं ।
 गखिदयसत्ताईयं अन्तो सिद्धाण आहियं ॥ १७ ॥
 सब्वजीवाण कम्मं तु संगहे छहिसागयं ।
 सब्वेसु वि पएससेसु सब्वं सब्वेण बद्धगं ॥ १८ ॥
- *उद्दहीसरिसनामाण तीसई कोडिकोडीओ ।
 उक्कोसिया ठिई होइ अन्तोमुहुत्तं जहन्निया ॥ १९ ॥
- *आवरणिज्जाण दुएहं पि वेयणिज्जे तहेव य ।
 अन्तराए य कम्मम्मि ठिई एसा वियाहिया ॥ २० ॥
- *उद्दहीसरिसनामाण सत्तरिं कोडिकोडीओ ।
 मोहनिज्जस्स उक्कोसा अन्तोमुहुत्तं जहन्निया ॥ २१ ॥
- *तेत्तीस सागरोवमा उक्कोसेण वियाहिया ।
 ठिई उ आउकम्मस्स अन्तोमुहुत्तं जहन्निया ॥ २२ ॥
 उद्दहीसरिसनामाण वीसई कोडिकोडीओ ।
 नामगोत्ताणं उक्कोसा अट्ठ मुहुत्ता जहन्निया ॥ २३ ॥
 सिद्धाणणन्तभागो य अणुभागा हवन्ति उ ।
 सब्वेसु वि पएसग्गं सब्वजीवे अइच्छियं^१ ॥ २४ ॥
 तम्हा एएसि कम्माणं अणुभागा वियाणिया ।
 एएसि संवरे चेव खवणे य जए बुहो^२ ॥ २५ ॥
- ॥ त्ति वेमि ॥

॥ कम्मप्पयडी समत्ता ॥

^१ *रन्ध्रियं B¹⁻⁸, J.

^२ पुहे A.

॥ लेसञ्ज्यणं चतुस्त्रिंशम् अध्ययनम् ॥

लेसञ्ज्यणं पवक्खामि आणुपुब्बिं जहक्कमं ।

छण्हं पि कम्मलेसाणं अणुभावे सुण्ह मे ॥१॥

नामाइं वखरसगन्धफासपरिणामलक्खणं ।

ठाणं ठिइं^१ गइं^२ चाउं लेसाणं तु सुण्ह मे ॥२॥

किण्हा नीला य काऊ य तेऊ पम्हा तहेव य ।

सुक्कलेसा य छट्ठा य नामाइं तु जहक्कमं ॥३॥

जोमूयनिद्धसंकासा गवलरिट्ठगसन्निभा ।

खंजणनयणनिभा^३ किण्हलेसा उ वखञ्जो ॥४॥

नीलासोगसंकासा चासपिच्छसमप्पभा^४ ।

वेरुलियनिद्धसंकासा नीललेसा उ वखञ्जो ॥५॥

*अयसीपुप्फसंकासा कोइलच्छदसन्निभा^५ ।

पारेवयगोवनिभा काऊलेसा उ वखञ्जो ॥६॥

*हिंगुलधाउसंकासा^६ तरुणाइच्चसन्निभा ।

सुयतुण्डपईवनिभा तेऊलेसा उ वखञ्जो ॥७॥

हरियालभेयसंकासा हलिहाभेयसमप्पभा^७ ।

सणासणकुसुमनिभा पम्हलेसा उ वखञ्जो ॥८॥

*संखंककुन्दसंकासा खीरपूरसमप्पभा^८ ।

रययहारसंकासा सुक्कलेसा उ वखञ्जो ॥९॥

^१ ठियं B^१, ठिरे B^२, J.

^२ गई B^{१-२} J.

^३ खंजंजण° A.

^४ चास° B^{१-२}.

^५ कोइलच्छवि° A.

^६ हिंगुलुय° B^१.

^७ सन्निभा B^{१-२}.

^८ खीरधार° B^१.

जह कडुयतुष्वगरसो निष्वरसो कडुयरोहिणिरसो वा ।
 एत्तो वि अणन्तगुणो रसो य किरहाए नायव्वो ॥१०॥
 जह तिगडुयस्स य रसो तिव्वसो जह हत्थिपिप्पलीए वा ।
 एत्तो वि अणन्तगुणो रसो उ नीलाए नायव्वो ॥११॥
 *जह तरुणअष्वगरसो तुवरकविट्ठस्स वावि जारिसओ ।
 एत्तो वि अणन्तगुणो रसो उ काऊए नायव्वो ॥१२॥
 जह परिणियव्वगरसो पक्ककविट्ठस्स वावि जारिसओ ।
 एत्तो वि अणन्तगुणो रसो उ तेऊए नायव्वो ॥१३॥
 वरवारुणीए व रसो विविहाण व आसवाण जारिसओ ।
 महुमेरयस्स व रसो एत्तो पम्हाए परएणं ॥१४॥
 खज्जरमुद्दियरसो खीररसो खण्डसक्कररसो^१ वा ।
 एत्तो वि अणन्तगुणो रसो उ सुक्काए नायव्वो ॥१५॥
 जह गोमडस्स गन्धो सुणगमडस्स व जहा अहिमडस्स ।
 एत्तो वि अणन्तगुणो लेसाणं अप्पसत्थाणं ॥१६॥
 जह सुरहिकुसुमगन्धो गन्धवासाण पिस्समाणाणं ।
 एत्तो वि अणन्तगुणो पसत्थलेसाण तिण्हं पि ॥१७॥
 जह करगयस्स फासो गोजिब्भाए य सागपत्ताणं ।
 एत्तो वि अणन्तगुणो लेसाणं अप्पसत्थाणं ॥१८॥
 जह बूरस्स^२ व फासो नवणीयस्स व सिरीसकुसुमाणं ।
 एत्तो वि अणन्तगुणो पसत्थलेसाण तिण्हं पि ॥१९॥
 तिविहो व नवविहो वा सत्तावीसइविहेक्कसीओ वा ।
 दुसओ तेयालो वा लेसाणं होइ परिणामो ॥२०॥

^१ °कक्कर° J.^२ पू° A.

पंचासवप्पवत्तो तीहिं^१ अगुत्तो छसुं अविरञ्चो य ।

तिष्ठारम्भपरिणञ्चो खुड्डो^२ साहसिञ्चो नरो ॥ २१ ॥

निद्धन्धसपरिणामो निस्संसो अजिइन्दिञ्चो ।

एयजोगसमाउत्तो किण्हलेसं तु परिणमे ॥ २२ ॥

*इस्सा^३ अमरिस अतवो अविज्जमाया^४ अहीरिया^५ ।

गेही^६ पञ्चोसे य सढे पमत्ते रसलोलुए ॥ २३ ॥

सायगवेसए य आरम्भाञ्चो अविरञ्चो खुड्डो साहसिञ्चो नरो ।

एयजोगसमाउत्तो नीललेसं तु परिणमे ॥ २४ ॥

वंके वंक्समायारे नियडिस्से अणुज्जुए ।

पल्लिउंचगञ्चोवहिए मिच्छदिट्ठी अणारिए ॥ २५ ॥

उप्फासगदुट्ठुवाई^७ य तेणे यावि य मच्छरी ।

एयजोगसमाउत्तो काजलेसं तु परिणमे ॥ २६ ॥

नीयावत्ती अचवले अमाई अकुज्जहले ।

विणीयविणए दन्ते जोगवं उवहाणवं ॥ २७ ॥

*पियधम्मे दढधम्मे वज्जभीरू हिएसए ।

एयजोगसमाउत्तो तेजलेसं तु परिणमे ॥ २८ ॥

पयणुकोहमाणे य मायालोभे य पयणुए ।

पसन्तचित्ते दन्तप्पा जोगवं उवहाणवं ॥ २९ ॥

तहा पयणुवाई य उवसन्ते जिइन्दिए ।

एयजोगसमाउत्तो पम्हलेसं तु परिणमे ॥ ३० ॥

^१ ति० J.

^२ छ० B^१.

^३ इस्सा B^२, J.

^४ अथा om. B^१.

^५ अयसा B^१.

^६ गिह्वी B^२, J.

^७ उप्फासग० A, B^{१,२}.

अट्टरुहाणि वज्जित्ता धम्मसुक्काणि^१ भायए^२ ।
 पसन्तचित्ते दन्तप्पा समिए गुत्ते य गुत्तिसु ॥३१॥
 *सरागे वीयरगे वा उवसन्ते जिइन्दिए ।
 एयजोगसमाउत्तो सुक्कलेसं तु परिणमे ॥३२॥
 *असंखिज्जाणोसप्पिणीण उस्सप्पिणीण जे समयया ।
 संखाइया लोगा लेसाण हवन्ति ठाणाइं ॥३३॥
 मुहुत्तञ्चं तु जहन्ना तेत्तीसा सागरा मुहुत्तहिया ।
 उक्कोसा होइ ठिई नायत्ता किण्हलेसाए ॥३४॥
 मुहुत्तञ्चं तु जहन्ना दस उदही पलियमसंखभागमब्बहिया ।
 उक्कोसा होइ ठिई नायत्ता नीललेसाए ॥३५॥
 मुहुत्तञ्चं तु जहन्ना तिसुदही पलियमसंखभागमब्बहिया ।
 उक्कोसा होइ ठिई नायत्ता काउलेसाए ॥३६॥
 मुहुत्तञ्चं तु जहन्ना दोसुदही पलियमसंखभागमब्बहिया ।
 उक्कोसा होइ ठिई नायत्ता तेउलेसाए ॥३७॥
 मुहुत्तञ्चं तु जहन्ना दस होन्ति य सागरा मुहुत्तहिया ।
 उक्कोसा होइ ठिई नायत्ता पम्हलेसाए ॥३८॥
 मुहुत्तञ्चं तु जहन्ना तेत्तीसं सागरा मुहुत्तहिया ।
 उक्कोसा होइ ठिई नायत्ता सुक्कलेसाए ॥३९॥
 एसा खलु लेसाणं ओहेण ठिई वस्सिया होइ ।
 चउसु वि गईसु एत्तो लेसाण ठिइं तु वोच्छामि ॥४०॥
 दस वाससहस्साइं काऊए ठिई जेहन्निया होइ ।
 तिसुदही पलिओवम^३ असंखभागं च उक्कोसा ॥४१॥

^१ *क्कारं J.^२ साइए A.^३ पलियम B¹⁻².

तिस्रुदही पलिओवम^१ संखभागो जहन्नेण नीलठिई ।
 दसउदही पलिओवम^१ असंखभागं च उओसो ॥४२॥
 दसउदही पलिओवम^१ असंखभागं जहन्निया होइ ।
 तेत्तीससागराई उओसो होइ किएहाए लेसाए ॥४३॥
 एसा नेरइयाणं लेसाणं ठिई उ वखिया होइ ।
 तेण परं वोछामि तिरियमणुस्साण देवाणं ॥४४॥
 अन्नोमुहुत्तमच्चं लेसाणं जहिं^२ जहिं^२ जाउ^३ ।
 तिरियाणं नराणं वा वज्जित्ता केवलं लेसं ॥४५॥
 मुहुत्तच्चं तु जहन्ना उओसो होइ पुव्वकोडीओ ।
 नवहि वरिसेहि ऊणा नायव्वा मुक्कलेसाए ॥४६॥
 एसा तिरियनराणं लेसाणं^३ ठिई उ वखिया होइ ।
 तेण परं वोछामि लेसाणं ठिईउ देवाणं ॥४७॥
 दस वाससहस्साइं^४ किएहाए ठिई जहन्निया होइ ।
 पलियमसंखिज्ज इमो उओसो होइ किएहाए ॥४८॥
 जा किएहाए ठिई खलु उओसो सा उ समयमब्भहिया ।
 जहन्नेणं नीलाए पलियमसंखं च उओसो ॥४९॥
 जा नीलाए ठिई खलु उओसो सा उ समयमब्भहिया ।
 जहन्नेणं काऊए पलियमसंखं च उओसो ॥५०॥
 तेण परं वोछामि तेजलेसा जहा सुरगाणं ।
 भवणवइवाणमन्तरओइसवेमाणियाणं च ॥५१॥

^१ पलियम B¹⁻².

^२ ठिई जहन्ना उ B¹.

^३ ०साए J.

^४ ०सहस्साणं A.

पलिओवमं जहन्वं उओसा सागराओ दुन्नहिया ।
 पलियमसंखेज्जेणं होइ भागेण तेऊए ॥५२॥
 दस वाससहस्साइं तेऊए ठिई जहन्निया होइ ।
 दुनुदहो पलिओवम असंखभाग च उओसा ॥५३॥
 जा तेऊए ठिई खलु उओसा सा उ समयमब्भहिया ।
 जहन्नेणं पम्हाए दस उ मुहुत्ताहियाइ उओसा ॥५४॥
 जा पम्हाए ठिई खलु उओसा सा उ समयमब्भहिया ।
 जहन्नेणं सुक्काए तेत्तीस मुहुत्तमब्भहिया ॥५५॥
 किएहा नीला काऊ तिन्नि वि एयाओ अहम्मलेसाओ^१ ।
 एयाहि तिहि वि जीवो दुग्गइं उववज्जई ॥५६॥
 तेऊ पम्हा सुक्का तिन्नि वि एयाओ धम्मलेसाओ ।
 एयाहि तिहि वि जीवो सुग्गइं उववज्जई ॥५७॥
 *लेसाहिं सत्ताहिं पढमे समयम्मि परिणयाहिं तु ।
 न हु कस्सइ उववाओ परे^२ भवे अत्थि जीवस्स ॥५८॥
 लेसाहिं सत्ताहिं चरिमे समयम्मि परिणयाहिं तु ।
 न हु कस्सइ उववाओ परे^३ भवे होइ जीवस्स ॥५९॥
 अन्नमुहुत्तम्मि गए अन्नमुहुत्तम्मि सेसए^४ चेव ।
 लेसाहिं परिणयाहिं जीवा गच्छन्ति परलोयं ॥६०॥
 तम्हा एयासि लेसाणं^५ आणुभावे वियाणिया ।
 अप्पसत्थाओ वज्जित्ता पसत्थाओ ऽहिट्ठिए मुणि ॥६१॥
 ॥ त्ति वेमि ॥

॥ लेसञ्जयणं समत्तं ॥

^१ जहमं J.

^२ परं B^{१,२}, J.

^३ खमए A, J.

^४ बोधाण B^१.

॥ अष्टागारम्भस्य पञ्चविंशम् अध्यायम् ॥

सुखेह मे एगग्गमणा^१ मग्गं बुद्धेहि^२ देसियं ।
जमायरन्तो भिक्खू दुक्खाणन्तकरे भवे ॥ १ ॥
गिहवासं परिञ्ज्ज पवज्जामस्सिए मुणी ।
इमे संगे वियाणिज्जा जेहिं सज्जन्ति माणवा ॥ २ ॥
तहेव हिंसं अलियं चोज्जं अबम्भसेवणं ।
इच्छाकामं च लोभं च संजञ्ओ परिवज्जए ॥ ३ ॥
मणोहरं चित्तघरं^३ मल्लधूवेण^४ वासियं ।
सकवाडं पराडुरुल्लोवं^५ मणसा वि न पत्थए ॥ ४ ॥
*इन्दियाणि उ भिक्खुस्स तारिसम्मि उवस्सए ।
दुक्कराडं निवारेडं कामरागविवदुणे ॥ ५ ॥
सुसाणे सुज्जगारे वा रुक्खमूले व इज्जञ्ओ^६ ।
पइरिक्के परक्के वा वासं तत्थाभिरोयए ॥ ६ ॥
फासुयम्मि अणावाहे इत्थीहिं अणभिदुए ।
तत्थ संकप्पए वासं भिक्खू परमसंजए ॥ ७ ॥
न सयं गिहाडं कुञ्जिज्जा खेव^७ अन्नेहिं कारए ।
गिहकम्मसमारम्भे भूयाणं दिस्सए बहो ॥ ८ ॥
तसाणं पावराणं च सुहुमाणं बादराण य ।
तम्हा गिहसमारम्भं संजञ्ओ परिवज्जए ॥ ९ ॥

^१ एगग्गमणा B^१. ^२ बुद्धं तु B^१. ^३ घरं B^{१,२}, J. ^४ धूवेण B^१.
^५ लोभं B^{१,२}. ^६ एवञ्चो B^१, J. ^७ नो वि J.

तहेव भक्षपाणेषु पयणे पयावणेषु य ।
 पाणभूयदयट्ठाए न पये न पयावए ॥१०॥
 जलधन्ननिस्सिया जीवा पुढवीकट्टनिस्सिया^१ ।
 हम्मन्ति भक्षपाणेषु तम्हा भिक्खू न पयावए ॥११॥
 विसप्पे सञ्चओ-धारे बहू पाणविणासणे ।
 नत्थि जोइसमे सत्थे तम्हा जोइं न दीवए ॥१२॥
 हिरखं जायरुवं च मणसा वि न पत्थए ।
 समलेट्ठकंचणे भिक्खू विरए कयविक्कए ॥१३॥
 किणन्तो कइओ होइ विक्किणन्तो य वाणिओ ।
 कयविक्कयम्मि वट्ठन्तो भिक्खू न भवइ तारिसो ॥१४॥
 भिक्खियव्वं न केयव्वं भिक्खुणा भिक्खवत्तिणा ।
 कयविक्कओ महादोसो भिक्खवत्ती सुहावहा ॥१५॥
 समुयाणं उंछमेसिज्जा जहासुत्तमणिन्दियं ।
 लाभालाभम्मि संतुट्ठे पिण्डवायं चरे मुणी ॥१६॥
 अलोले न रसे गिद्धे जिब्भादन्ते अमुच्छि^२ए ।
 न रसट्ठाए भुंजिज्जा जवणट्ठाए^३ महामुणी ॥१७॥
 अञ्चणं रयणं चेव वन्दणं पूयणं तहा ।
 इड्ढीसङ्कारसम्माणं मणसा वि न पत्थए ॥१८॥
 सुक्कभाणं^४ भियाएज्जा अणियाणे अकिंचणे ।
 वोसट्ठकाए विहरेज्जा जाव कालस्स पज्जओ ॥१९॥

^१ काय° J.^२ स° B^१.^३ जव° J.^४ सुक्क B^{१-२}.

निज्जुहिज्जण आहारं कालधम्मे उवट्टिए ।
 जहिज्जण^१ माणुसं बोन्दिं पहु दुक्खे विमुच्चई^२ ॥ २० ॥
 निम्ममे निरहंकारे बीयरगो अणासवो ।
 संपत्तो केवलं नाणं सासयं परिणिबुए^३ ॥ २१ ॥

॥ त्ति वेमि ॥

॥ अणगारअणयणं समत्तं ॥

॥ जीवाजीवविभत्ती षट्चिंशम् अध्ययनम् ॥

*जीवाजीवविभत्तिं सुणेह मे^४ एगमणा इओ ।
 जं जाणिऊण भिक्खू समं जयइ संजमे ॥ १ ॥
 जीवा चेव अजीवा य एस लोए वियाहिए ।
 अजीवदेसमागासे अलोगे से वियाहिए ॥ २ ॥
 दइओ खेत्तओ चेव कालओ भावओ तहा^५ ।
 षरूवणा तेसि भवे जीवाणमजीवाण य ॥ ३ ॥
 *रूविणो चेवरूवी य अजीवा दुविहा भवे ।
 अरूवी दसहा वुत्ता रूविणो य^६ चउत्तिहा ॥ ४ ॥
 धम्मत्थिकाए तहेसे तप्पएसे य आहिए ।
 अहम्मे तस्स देसे य तप्पएसे य आहिए ॥ ५ ॥
 आगासे तस्स देसे य तप्पएसे य आहिए ।
 अच्चासमए चेव अरूवी दसहा भवे ॥ ६ ॥

^१ चरकव B^१.

^२ पसु B^{१,२}, J.

^३ णुवि B^{१,२}.

^४ Om. B^१.

^५ दइओ खेत्तकावेहि भावओ षरूवणेहि य A.

^६ वि B^१.

धम्माधम्मे य^१ दो चेव^२ लोगमिह्ता वियाहिया ।
 लोगालोगे य आगासे समए समयखेसिए ॥७॥
 धम्माधम्मागासा तिन्नि वि एए अणाइया ।
 अपज्जवसिया चेव सज्जं तु वियाहिया ॥८॥
 *समए वि^३ सन्तइं पप्प एवमेव वियाहिए^४ ।
 आएसं पप्प साईए सपज्जवसिए वि य ॥९॥
 *खन्धा य खन्धदेसा य तप्पएसा तहेव य ।
 परमाणुणो य बोधवा रुविणो य^५ चउज्झिहा ॥१०॥
 एगत्तेण पुहत्तेण^६ खन्धा य परमाणुणो ।
 लोएगदेसे लोए य भइयवा ते उ खेत्तओ ॥११॥
 *इत्तो कालविभागं तु तेसिं वुच्छं चउज्झिहं ॥१२॥
 संतइं पप्प ते ऽणाई अपज्जवसिया वि य ।
 ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१३॥
 असंखकालमुक्कोसं एक्को समओ जहन्नयं ।
 अजीवाण य रुवीण ठिइं एसा वियाहिया ॥१४॥
 अणन्तकालमुक्कोसमेक्को समओ जहन्नयं ।
 अजीवाण य रुवीण अन्तरेयं वियाहियं ॥१५॥
 वसओ गन्धओ चेव रसओ फासओ तहा ।
 संटाणओ य विन्नेओ परिणामो तेसि पंचहा ॥१६॥
 वसओ परिणया जे उ पंचहा ते पक्कित्तिया ।
 किण्हा नीला य^७ लोहिया हलिहा सुक्किला तहा ॥१७॥

^१ Om. J.^२ चेह A.^३ Om. A.^४ *वाहिया A.^५ वि J.^६ पङ्कतेण B^{१,२}.^७ Om. B^{१,२}, J.

गन्धञ्चो परिणया जे उ दुविहा ते वियाहिया ।
 सुब्भिगन्धपरिणामा^१ दुब्भिगन्धा^२ तहेव य ॥ १८ ॥
 रसञ्चो परिणया जे उ पंचहा ते पकित्तिया ।
 तिक्तकुडुयकसाया^३ अखिला महुरा तहा ॥ १९ ॥
 फासञ्चो परिणया जे उ अट्टहा ते पकित्तिया ।
 कक्खडा मउया चेव गरुया लहुया तहा ॥ २० ॥
 सीया उण्हा य निक्का य तहा लुक्खा य आहिया ।
 इय फासपरिणया एए पुग्गला समुदाहिया ॥ २१ ॥
 संठाणञ्चो परिणया जे उ पंचहा ते पकित्तिया ।
 परिमण्डला य वट्टा य तंसा चउरंसमायया ॥ २२ ॥
 वखञ्चो जे भवे किएहे भइए से उ गन्धञ्चो ।
 रसञ्चो फासञ्चो चेव भइए संठाणञ्चो वि य ॥ २३ ॥
 वखञ्चो जे भवे नीले भइए से उ गन्धञ्चो ।
 रसञ्चो फासञ्चो चेव भइए संठाणञ्चो वि य ॥ २४ ॥
 वखञ्चो लोहिए जे उ^४ भइए से उ गन्धञ्चो ।
 रसञ्चो फासञ्चो चेव भइए संठाणञ्चो वि य ॥ २५ ॥
 वखञ्चो पीयए जे उ^५ भइए से उ गन्धञ्चो ।
 रसञ्चो फासञ्चो चेव भइए संठाणञ्चो वि य ॥ २६ ॥
 वखञ्चो सुक्किले जे उ^६ भइए से उ गन्धञ्चो ।
 रसञ्चो फासञ्चो चेव भइए संठाणञ्चो वि य ॥ २७ ॥

^१ ०ञो B¹⁻², J.

^२ ०गन्धो B¹⁻², J.

^३ च add. B¹⁻².

^४ व० जे भवे लोहिए B¹⁻², J.

^५ व० जे भवे पीए B¹⁻², J.

^६ व० जे

भवे सुक्किले B¹⁻², J.

गन्धश्चो जे भवे सुब्धी^१ भइए से उ वखश्चो ।
 रसश्चो फासश्चो चेव भइए संटाणश्चो वि य ॥ २८ ॥
 गन्धश्चो जे भवे दुब्धी^२ भइए से उ वखश्चो ।
 रसश्चो फासश्चो चेव भइए संटाणश्चो वि य ॥ २९ ॥
 रसश्चो तिष्ठए जे उ भइए से उ वखश्चो ।
 गन्धश्चो फासश्चो चेव भइए संटाणश्चो वि य ॥ ३० ॥
 रसश्चो कहुए जे उ भइए से उ वखश्चो ।
 गन्धश्चो फासश्चो चेव भइए संटाणश्चो वि य ॥ ३१ ॥
 रसश्चो कसाए जे उ भइए से उ वखश्चो ।
 गन्धश्चो फासश्चो चेव भइए संटाणश्चो वि य ॥ ३२ ॥
 रसश्चो अखिले जे उ भइए से उ वखश्चो ।
 गन्धश्चो फासश्चो चेव भइए संटाणश्चो वि य ॥ ३३ ॥
 रसश्चो महुए जे उ भइए से उ वखश्चो ।
 गन्धश्चो फासश्चो चेव भइए संटाणश्चो वि य ॥ ३४ ॥
 फासश्चो कक्खडे जे उ भइए से उ वखश्चो ।
 गन्धश्चो रसश्चो चेव भइए संटाणश्चो वि य ॥ ३५ ॥
 फासश्चो मउए जे उ भइए से उ वखश्चो ।
 गन्धश्चो रसश्चो चेव भइए संटाणश्चो वि य ॥ ३६ ॥
 फासश्चो गुरुए^३ जे उ भइए से उ वखश्चो ।
 गन्धश्चो रसश्चो चेव भइए संटाणश्चो वि य ॥ ३७ ॥
 फासश्चो लहुए जे उ भइए से उ वखश्चो ।
 गन्धश्चो रसश्चो चेव भइए संटाणश्चो वि य ॥ ३८ ॥

^१ बुरही B^१.^२ बुरही B^१.^३ गुरुए A.

फासञ्चो सीयए जे उ भइए से उ वखञ्चो ।
 गन्धञ्चो रसञ्चो चेव भइए संठाणञ्चो वि य ॥३९॥
 फासञ्चो उरहए जे उ भइए से उ वखञ्चो ।
 गन्धञ्चो रसञ्चो चेव भइए संठाणञ्चो वि य ॥४०॥
 फासञ्चो निहए जे उ भइए से उ वखञ्चो ।
 गन्धञ्चो रसञ्चो चेव भइए संठाणञ्चो वि य ॥४१॥
 फासञ्चो लुक्खए जे उ भइए से उ वखञ्चो ।
 गन्धञ्चो रसञ्चो चेव भइए संठाणञ्चो वि य ॥४२॥^१
 परिमण्डलसंठाणे भइए से उ वखञ्चो ।
 गन्धञ्चो रसञ्चो चेव भइए से फासञ्चो वि य ॥४३॥
 संठाणञ्चो भवे वट्टे भइए से उ वखञ्चो ।
 गन्धञ्चो रसञ्चो चेव भइए से फासञ्चो वि य ॥४४॥
 संठाणञ्चो भवे तंसे भइए से उ वखञ्चो ।
 गन्धञ्चो रसञ्चो चेव भइए से फासञ्चो वि य ॥४५॥
 संठाणञ्चो जे^२ चउरंसे भइए से उ वखञ्चो ।
 गन्धञ्चो रसञ्चो चेव भइए से फासञ्चो वि य ॥४६॥
 जे ज्ञाययसंठाणे भइए से उ वखञ्चो ।
 गन्धञ्चो रसञ्चो चेव भइए से फासञ्चो वि य ॥४७॥
 एसा अजीवविभक्ती समासेण वियाहिया ।
 इत्तो जीवविभक्तिं वुञ्छामि अणुपुत्तसो ॥४८॥

^१ A. vv. 41-2 ante vv. 39-40 exh. (cfr. autem v. 21 supra).

^२ मवे B^{1,2}, J.

- *संसारत्वा य सिद्धा य दुविहा जीवा वियाहिया ।
 सिद्धायोगविहा वृत्ता तं मे कित्तयञ्चो सुख ॥४९॥
 इत्थी पुरिससिद्धा य तहेव य नपुंसगा ।
 सलिंगे अबलिंगे य गिहिलिंगे तहेव य ॥५०॥
 उञ्जोसोगाहणाए य जहन्मन्निमाइ^१ य ।
 उडुं अहे य तिरियं च समुहम्मि जलम्मि य ॥५१॥
 दस य नपुंसएसु वीसं इत्थियासु य ।
 पुरिसेसु य अटुत्तरं समएणेगेण सिञ्छई ॥५२॥
 *चत्तारि य गिहिलिंगे अबलिंगे दसेव य ।
 सलिंगेण अटुत्तरं समएणेगेण सिञ्छई ॥५३॥
 *उञ्जोसोगाहणाए य सिञ्छन्ते जुगवं दुवे ।
 चत्तारि जहन्नाए मञ्जे अटुत्तरं सयं ॥५४॥
 *चउरुडुलोए य दुवे समुहे तञ्चो जले वीसमहे तहेव य ।
 सयं च अटुत्तरं तिरियलीए समएणेगेण सिञ्छई धुवम् ॥५५॥
 कहिं पडिहया सिद्धा कहिं सिद्धा पइट्टिया ।
 कहिं बोन्दिं चइत्ताणं कत्थ गन्तूण सिञ्छई ॥५६॥
 आलोए पडिहया सिद्धा लोयग्गे य पइट्टिया ।
 इहं बोन्दिं चइत्ताणं तत्थ गन्तूण सिञ्छई ॥५७॥
 बारसहिं जोयणेहिं सञ्चट्टस्सुवरिं भवे ।
 ईसिपब्भारनामा^२ पुढवी छत्तसंठिया ॥५८॥
 *पणयालसयसहस्सा जोयणाणं तु आयया ।
 तावड्यं चेव विन्थिया तिगुणी तस्सेव^३ परिरञ्चो ॥५९॥

^१ *माए B^{1,2}, J.^२ B^{1,2}, J. add. च.^३ बाहियं B^{1,2}, J

अट्टजोयणवाहुत्ता सा मञ्जुम्मि वियाहिया ।
 परिहायन्ती^१ चरिमन्ते मञ्जिपत्ताउ तण्णयरी ॥ ६० ॥
 *अज्जुणसुवखगमई सा पुढवी निम्मला^२ सहावेण ।
 उत्ताणगच्छत्तगसंठिया य भणिया जिणवरेहिं ॥ ६१ ॥
 संखंककुन्दसंकासा^३ पण्डरा^४ निम्मला सुहा ।
 सीयाए जोयणे तत्तो लोयन्तो उ वियाहिञ्चो ॥ ६२ ॥
 *जोयणस्स उ जो तत्थ कोसो उवरिमो भवे ।
 तस्स कोसस्स छब्भाए सिद्धाणोगाहणा भवे ॥ ६३ ॥
 तत्थ सिद्धा महाभागा लोगग्गम्मि पइट्ठिया ।
 भवपपंचञ्चो मुक्खा सिद्धिं वरगइं गया ॥ ६४ ॥
 उस्सेहो जेसि^५ जो होइ भवम्मि चरिमम्मि उ ।
 तिभागहीणो तत्तो य सिद्धाणोगाहणा भवे ॥ ६५ ॥
 एगत्तेण साईया अपज्जवसिया वि य ।
 पुहत्तेण अणाइया अपज्जवसिया वि य ॥ ६६ ॥
 *अरुविणो जीवघणा नाणदंसणसन्निया ।
 अउलं सुहं संपन्ना^६ उवमा जस्स नत्थि उ ॥ ६७ ॥
 *लोगेगदेसे ते सब्बे नाणदंसणसन्निया ।
 संसारपारनित्थिस्सा^७ सिद्धिं वरगइं गया ॥ ६८ ॥
 संसारत्था उ जे जीवा दुविहा ते वियाहिया ।
 तसा य धावरा चेव धावरा तिविहा तहिं ॥ ६९ ॥

^१ *हायरी B^१.

^२ अज्जुणा B^१.

^३ B^१ om. *amka*.

^४ पण्डुरा B^{१,२}, J.

^५ वस्स Mss. J.

^६ संपत्ता A.

^७ *निव्विणा B^१.

पुढवी आउजीवा य तहेव य वणस्सई ।

इच्छेए^१ थावरा तिविहा तेसिं भेए सुणेह मे ॥७०॥

*दुविहा पुढवीजीवा य^२ सुहुमा^३ बायरा तहा ।

पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥७१॥

बायरा जे उ पज्जत्ता दुविहा ते वियाहिया ।

सण्हा खरा य बोधवा सण्हा सत्तविहा तहिं ॥७२॥

किण्हा नीला य रुहिरा य हलिहा सुक्किला तहा ।

पण्डुपण्णगमट्टिया खरा छत्तीसईविहा ॥७३॥

पुढवी य सक्करा बालुया य उवले सिला य लोणूसे ।

अय-तच्च-तउय-सीसग-रुप्प-सुवखे^४ य वडेर य ॥७४॥

हरियाले हिंगुलुए^५ मणोसिला सासगंजण-पवाले ।

अब्भपडलब्भवालुय बायरकाए मणिविहाणे ॥७५॥

*गोमेज्जाए य रुयगे अंके फलिहे^६ य लोहियक्खे य ।

मरगय-मसारगळे भुयमीयग-इन्दनीले य ॥७६॥

चन्दय-गेरुय-हंसगम्भे पुलए सोगन्धिए य बोधवे ।

चन्दप्पहवेरुलिए जलकन्ते सूरकन्ते य ॥७७॥

एए खरपुढवीए भेया छत्तीसमाहिया ।

एगविहमणाणत्ता सुहुमा तत्थ वियाहिया ॥७८॥

सुहुमा सबलोगम्मि लोगदेसे य बायरा ।

इत्तो कालविभागं तु वुञ्छं तेसिं चउच्चिहं ॥७९॥

^१ इच्छेए B^{1,2}, J.

^२ Om. B^{1,2}, J.

^३ सुहुमा A.

^४ A. om. *तउय*.

^५ *ण्डुए B^{1,2}, J.

^६ फकने J.

संतइं पप्पणार्इया अपज्जवसिया वि य ।
 ठिइं पडुच्च सार्इया सपज्जवसिया वि य ॥ ८० ॥
 वावीससंहस्साइं वासाणुक्कोसिया भवे ।
 आउठिइं पुढवीणं अन्तोमुहुत्तं जहन्नयं ॥ ८१ ॥
 असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 कायठिइं पुढवीणं तं कायं तु अमुंचओ ॥ ८२ ॥
 अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 विज्जढंमि सए काए पुढविजीवाण अन्तरं ॥ ८३ ॥
 एएसिं वण्णओ चेव गन्धओ रसफासओ ।
 संठाणदेसओ वावि विहाणाइं सहस्ससो ॥ ८४ ॥
 दुविहा आऊजीवा उ सुहुमा बायरा तहा ।
 पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥ ८५ ॥
 बायरा जे उ पज्जत्ता पंचहा ते पकित्तिया ।
 सुद्धोदए य उस्से हरतणू महिया हिमे ॥ ८६ ॥
 एगविहमणाणत्ता सुहुमा तत्थ वियाहिया ।
 सुहुमा सबलोगस्मि लोगदेसे य बायरा ॥ ८७ ॥
 सन्तइं पप्पणार्इया अपज्जवसिया वि य ।
 ठिइं पडुच्च सार्इया सपज्जवसिया वि य ॥ ८८ ॥
 सत्तेव सहस्साइं वासाणुक्कोसिया भवे ।
 आउठिइं आऊणं अन्तोमुहुत्तं जहन्निया ॥ ८९ ॥
 असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 कायठिइं आऊणं तं कायं तु अमुंचओ ॥ ९० ॥

अखन्तकालमुञ्चोसं अन्तोमुहुषं जहन्मयं ।

विजडंमि सए काए आज्जीवाण अन्तरं ॥९१॥

एएसिं वण्णओ चेव गन्धओ रसफासओ ।

संठाणदेसओ वावि विहाणाइं सहस्ससो ॥९२॥

दुविहा वण्णस्सईजीवा^१ मुहुमा बायरा तहा ।

पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥९३॥

बायरा जे उ पज्जत्ता दुविहा ते वियाहिया ।

साहारणसरीरा य पत्तेगा य तहेव य ॥९४॥

*पत्तेगसरीराओ ऽणोगहा ते पक्कित्तिया ।

रक्खा गुच्छा य गुम्मा य लया वल्लो तणा तहा ॥९५॥

*बलया पडगा कुहुणा^२ जलरूहा ओसही तहा ।

हरियाकाया^३ बोधवा पत्तेगाइ वियाहिया ॥९६॥

*साहारणसरीराओ ऽणोगहा ते पक्कित्तिया ।

आलुए^४ मूलए चेव सिंगवेरे तहेव य ॥९७॥

हरिली सिरिली सस्सिरिली जावई केयकन्दली ।

पलराडुलसणकन्दे य कन्दली य कुडुंवए ॥९८॥

लोहिणीहू य थीहू य कुहगा य तहेव य ।

कन्दे^५ य वज्जकन्दे य कन्दे सूरणए तहा ॥९९॥

अस्सकखी य बोधवा सीहकखी तहेव य ।

मुमुण्ढी य हलिहा यणोगहा एवमायओ ॥१००॥

^१ वण्णप्फा B^१.

^२ पडयकुञ्जा B^१, वज्जयपडया कुणहया B^२.

^३ हरीय B^१.

^४ आलुए A.

^५ कण्हे B^{१,२}, J. ५

एगविहमणाणत्ता सुहुमा तत्त्व वियाहिया ।
 सुहुमा सञ्जलोगम्मि लोगदेसे य बायरा ॥१०१॥
 संतइं पप्पणाईया अपज्जवसिया वि य ।
 ठिइं पडुच्च सार्इया सपज्जवसिया वि य ॥१०२॥
 *दस चेव सहस्साइं वासाणुक्कोसिया पणगाणं^१ ।
 वणप्फईण आउं अन्तोमुहुत्तं जहन्निया ॥१०३॥
 अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 कायठिइं पणगाणं तं कायं तु अमुंचञ्चो ॥१०४॥
 असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 विजडंमि सए काए पणगजीवाण अन्तरं ॥१०५॥
 एएसिं वसञ्चो चेव गन्धञ्चो रसफासञ्चो ।
 संठाणदेसञ्चो वावि विहाणाइं सहस्ससो ॥१०६॥
 इच्चए थावरा तिविहा समासेण वियाहिया ।
 इत्तो उ तसे तिविहे वुच्छामि अणुपुत्तसो ॥१०७॥
 तेऊ वाऊ य बोधवा उराला य तसा तहा ।
 इच्चए तसा तिविहा तेसिं भेए सुणेह मे ॥१०८॥
 दुविहा तेऊजीवा उ सुहुमा बायरा तहा ।
 पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥१०९॥
 बायरा जे उ पज्जत्ताणोगहा ते वियाहिया ।
 इंगाले मुम्मुरे अगणी अच्चिजाला तहेव य ॥११०॥
 उक्का^२ विज्जू य बोधवाणोगहा एवमायञ्चो ।
 एगविहमणाणत्ता सुहुमा ते^३ वियाहिया ॥१११॥

^१ मवे B¹⁻².

^२ उक्को J.

^३ तत्त्व B², J.

सुहुमा सबलोगमि लोगदेसे य बायरा^१ ।
 इत्तो कालविभागं तु तेसिं वुच्छं चउच्चिहं ॥११२॥
 संतइं पप्प नाईया अपज्जवसिया वि य ।
 ठिइं पडुच्च साईया सपज्जवसिया वि य ॥११३॥
 तिखेव अहीरत्ता उक्कोसेण वियाहिया ।
 आउठिइं तेऊणं अन्तोमुहुत्तं जहन्निया ॥११४॥
 असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 कायठिइं तेऊणं तं कायं तु अमुंचओ ॥११५॥
 अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 विजठंमि सए काए तेऊजीवाण अन्तरं ॥११६॥
 एएसिं वखओ चेव गन्धओ रसफासओ ।
 संठाणदेसओ वावि विहाणाइं सहस्ससो ॥११७॥
 दुविहा^२ वाउजीवा उ^३ सुहुमा बायरा तहा ।
 पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥११८॥
 बायरा जे उ पज्जत्ता पंचहा ते पक्कित्तिया ।
 उक्कलिया मण्डलिया घणगुंजा सुद्धवाया य ॥११९॥
 संवट्टगवाया यणेगहा एवमायओ ।
 एगविहमणाणत्ता सुहुमा तत्थ वियाहिया ॥१२०॥
 सुहुमा सबलोगमि एगदेसे^४ य बायरा ।
 इत्तो कालविभागं तु तेसिं वुच्छं चउच्चिहं ॥१२१॥
 संतइं पप्पणाइया अपज्जवसिया वि य ।
 ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१२२॥

^१ बहिरा B^१.^२ A. add. च.^३ A. om.^४ बोव J.

तिखेव सहस्राइं वासाणुक्कोसिया भवे ।
 आउठिई वाऊणं अन्तोमुहुत्तं जहन्विया ॥ १२३ ॥
 असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्वयं ।
 कायठिई वाऊणं तं कायं तु अमुंचओ ॥ १२४ ॥
 अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्वयं ।
 विजडंमि सए काए वाऊजीवाण अन्नरं ॥ १२५ ॥
 एएसिं वखओ चेव गन्धओ रसफासओ ।
 संठाणदेसओ वावि विहाणाइं सहस्ससो ॥ १२६ ॥
 उराला तसा जे उ चउहा ते पकित्तिया ।
 बेइन्दिय-तेइन्दिय-चउरो-पंचिन्दिया चेव ॥ १२७ ॥
 बेइन्दिया उ जे जीवा दुविहा ते पकित्तिया ।
 पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे^१ ॥ १२८ ॥
 किमिणो सोमंगला चेव अलसा माइंवाहया ।
 वासीमुहा य सिप्पिया^२ संख संखणगा तहा ॥ १२९ ॥
^३ घल्लोयाणुल्लया चेव तहेव य वराडगा ।
 जलूगा जालगा चेव चन्दणा य तहेव य ॥ १३० ॥
 इइ बेइन्दिया एए ऽणोगहा एवमायओ ।
 लोगेगदेसे ते सञ्जे न सञ्जत्थ वियाहिया ॥ १३१ ॥
 संतइं पप्प नाईया अपज्जवसिया वि य ।
 ठिइं पडुच्च साईया सपज्जवसिया वि य ॥ १३२ ॥
 वासाइं बारसा चेव उक्कोसेण वियाहिया ।
 बेइन्दियआउठिई अन्तोमुहुत्तं जहन्विया ॥ १३३ ॥

^१ एवमेव दुहा पुणो B^{1,2}, J.

^२ ग्घी B^{1,2}, J.

^३ प* B¹, J.

संखिज्जकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 वेइन्दियकायठिई तं कायं तु अमुंचओ ॥१३४॥
 अखन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 वेइन्दियजीवाणं अन्तरं च वियाहियं ॥१३५॥
 एएसिं वखओ चैव गन्धओ रसफासओ ।
 संठाणदेसओ वावि विहाणाई सहस्ससो ॥१३६॥
 तेइन्दिया उ जे जीवा दुविहा ते पक्कित्तिया ।
 पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे ॥१३७॥
 कुब्बुपिबीलिउडुंसा^१ उक्कलुदेहिया तहा ।
 तणहारकट्टहारा^२ य मालुरा पत्तहारगा ॥१३८॥
 कप्पासट्ठिमि जायन्ति दुगा तउसमिंजगा ।
 सदावरी य गुम्मी य बोधवा इन्दगाइया^३ ॥१३९॥
 इन्दगोवगमाईयाखेगहा एवमायओ ।
 लोगेगेदेसे ते सञ्जे न सञ्जत्थ वियाहिया ॥१४०॥
 संतइं पप्पणाईया अपज्जवसिया वि य ।
 ठिईं पडुच्च साईया सपज्जवसिया वि य ॥१४१॥
 एगूणपखहोरत्ता^४ उक्कोसेण वियाहिया ।
 तेइन्दियआउठिई अन्तोमुहुत्तं जहन्निया ॥१४२॥
 संखिज्जकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 तेइन्दियकायठिई तं कायं तु अमुंचओ ॥१४३॥

^१ Cp. v. 128 supra.^२ पिबीलिषा इंसा B^१.^३ वार B^१.^४ बोदवा B^{१,२}.^५ वा B^१.

अथान्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 तेइन्दियजीवाणं अन्तोमुहुत्तं जहन्निया ॥ १४४ ॥
 एएसिं वस्यओ चेव गन्धओ रसफासओ ।
 संठाणदेसओ वावि विहाणाइं सहस्ससो ॥ १४५ ॥
 चउरिन्दिया उ जे जीवा दुविहा ते पक्कित्तिया ।
 पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे^१ ॥ १४६ ॥
 अन्धिया पोत्तिया चेव मन्धिया मसगा तहा ।
 भमरे कीडपयंगे य ठंकुणे^२ उकुडो^३ तहा ॥ १४७ ॥
 कुक्कुडे भिंगिरीडी^४ य नन्दावत्ते य विच्छुए^५ ।
 टोले^६ भिंगारी य वियडी^७ अच्छिवेहए ॥ १४८ ॥
 अच्छिले^८ माहए^९ अच्छिरोडए विचित्ते चित्तपत्तए ।
 उहिंजलिया जलकारी य नीया तन्तवयाइया^{१०} ॥ १४९ ॥
 इय चउरिन्दिया एए ऽखेगहा एवमायओ ।
 लोगेगदेसे ते सञ्जे न सञ्जत्थ वियाहिया ॥ १५० ॥
 संतइं पप्प नाईया अपज्जवसिया वि य ।
 ठिइं पडुच्च साईया सपज्जवसिया वि य ॥ १५१ ॥
 छञ्चेव मासाऊ उक्कोसेण वियाहिया ।
 चउरिन्दियआउठिई अन्तोमुहुत्तं जहन्निया ॥ १५२ ॥
 संखिज्जकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 चउरिन्दियकायठिई तं कायं तु अमुंचओ ॥ १५३ ॥

^१ Cp. v. 128 supra.

^२ ठिंकुणे B^{1,2}, ठिंकणे J.

^३ कंकणे B^{1,2}, J.

^४ सिंम B^{1,2}, J.

^५ विच्छिए B¹.

^६ छाले B¹, डोले B¹, J.

^७ विरली B^{1,2}, J.

^८ चवेहिणे J.

^९ या J.

^{१०} तोतवयाइया A.

अथान्तकालमुज्जोसं अन्तोमुहुर्त्तं जहन्नयं ।
 चउरिन्दियजीवाणं अन्तरं च वियाहियं ॥ १५४ ॥
 एएसिं वख्खओ चेव गन्धओ रसफासओ ।
 संटाणदेसओ वावि विहाणाइं सहस्ससो ॥ १५५ ॥
 पंचिन्दिया उ जे जीवा चउविहा ते वियाहिया ।
 नेरइयतिरिक्खा य मणुया देवा य आहिया ॥ १५६ ॥
 नेरइया सत्तविहा पुढवीसु सत्तसू भवे ।
 रयणाभसक्कराभा वालुयाभा य आहिया ॥ १५७ ॥
 पंकाभा धूमाभा तमा तमतमा तहा ।
 इइ नेरइया एए सत्तहा परिकित्तिया ॥ १५८ ॥
 लोगस्स एगदेसम्मि ते सब्बे उ^१ वियाहिया ।
 एत्तो कालविभागं तु वोच्चं तेसिं चड्विहं^२ ॥ १५९ ॥^३
 संतइं पप्पणाईया अपज्जवसिया वि य ।
 ठिइं पडुच्च साईया सपज्जवसिया वि य ॥ १६० ॥
 सागरोवममेगं तु उज्जोसेण वियाहिया ।
 पढमाए जहन्नेणं दसवाससहस्सिया ॥ १६१ ॥
 तिस्सेव सागरा ऊ^४ उज्जोसेण वियाहिया ।
 दोच्चाए जहन्नेणं एगं तु सागरोवमं ॥ १६२ ॥
 सत्तेव सागरा ऊ उज्जोसेण वियाहिया ।
 तइयाए जहन्नेणं तिस्सेव सागरोवमा ॥ १६३ ॥

^१ Om. B^{1,2}, J.

om. B^{1,2}.

^४ तू A.

^२ चउविहा ते वियाहिया J.

^३ V. 159^{c-d}

दस सागरोवमा ऊ उक्कोसेण वियाहिया ।
 चउत्थीए जहन्नेणं सत्तेव सागरोवमा ॥ १६४ ॥
 सत्तरस सागरा ऊ उक्कोसेण वियाहिया ।
 पंचमाए जहन्नेणं दस चेव सागरोवमा ॥ १६५ ॥
 बावीस सागरा ऊ उक्कोसेण वियाहिया ।
 छट्ठीए जहन्नेणं सत्तरस सागरोवमा ॥ १६६ ॥
 तेत्तीस सागरा ऊ उक्कोसेण वियाहिया ।
 सत्तमाए जहन्नेणं बावीसं सागरोवमा ॥ १६७ ॥
 जा चेव य आउठिई नेरइयाणं वियाहिया ।
 सा तेसिं कायठिई जहन्नुक्कोसिया भवे ॥ १६८ ॥
 अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नायं ।
 विजडंमि सए काए नेरइयाणं अन्नरं ॥ १६९ ॥
 एएसिं वख्खओ चेव गन्धओ रसफासओ ।
 संठाणदेसओ वावि विहाणाइं सहस्ससो ॥ १७० ॥
 पंचिन्दियतिरिक्खाओ दुविहा ते वियाहिया ।
 समुच्छिमतिरिक्खाओ गम्भवक्कन्तिया तहा ॥ १७१ ॥
 दुविहा ते भवे तिविहा जलयरा थलयरा तहा ।
 नहयरा^१ य बोधवा तेसिं भेए सुणेह मे ॥ १७२ ॥
 मच्छा य कच्छभा य गाहा य मगरा तहा ।
 सुंसुमारा य बोधवा पंचहा जलयराहिया ॥ १७३ ॥
 लोएगदेसे ते सत्ते न सत्तन्थ वियाहिया ।
 एत्तो कालविभागं तु वोच्छं तेसिं चउत्तिहं^२ ॥ १७४ ॥

^१ खड्ग B^{1,2}, J.

^२ Cf. v. 159 supra.

संतं पप्पणार्इया अपज्जवसिया वि य ।
 ठिं पडुच्च सार्इया सपज्जवसिया वि य ॥१७५॥
 एगा य पुबकोडी उक्कोसेण वियाहिया ।
 आउठिं जलयराणं अन्तोमुहुत्तं जहन्निया ॥१७६॥
 पुबकोडिपुहत्तं^१ तु उक्कोसेण वियाहिया ।
 कायठिं जलयराणं अन्तोमुहुत्तं जहन्नयं ॥१७७॥
 अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 विज्जदंमि सए काए जलयराणं अन्तरं ॥१७८॥
 चउप्पया य परिसप्पा दुविहा थलयरा भवे ।
 चउप्पया चउविहा ते मे कित्तयओ सुण ॥१७९॥
 एगखुरा दुखुरा चेव गण्डीपयसणहप्पया ।
 हयमाइगोणमाइगयमाइसीहमाइणो ॥१८०॥
 भुओरगपरिसप्पा य परिसप्पा दुविहा^२ भवे ।
 गोहाई अहिमाई य एक्केक्काणेगहा भवे ॥१८१॥
 लोएगदेसे ते सव्वे न सव्वत्थ वियाहिया ।
 एत्तो कालविभागं तु वोच्छं तेसिं चउव्विहं^३ ॥१८२॥
 संतं पप्पणार्इया अपज्जवसिया वि य ।
 ठिं पडुच्च सार्इया सपज्जवसिया वि य ॥१८३॥
 पलिओवमाइं तिस्सि उ उक्कोसेण वियाहिया ।
 आउठिं थलयराणं अन्तोमुहुत्तं जहन्निया ॥१८४॥
 पुबकोडिपुहत्तेणं अन्तोमुहुत्तं जहन्निया ।
 कायठिं थलयराणं अन्तरं तेसिमं भवे ॥१८५॥

^१ 'पुज्जत्तं' B^{1,2}, 'पुज्ज' J.^२ 'दुहा' B¹.^३ Cf. v. 159 supra.

कालमणन्तमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 विज्जढम्मि सए काए थलयराणं तु अन्तरं ॥१८६॥
 चम्मे उ लोमपक्खी य तइया समुग्गपक्खिया ।
 विययपक्खी य बोधवा पक्खिणो य चउच्चिहा ॥१८७॥
 लोगेगदेसे ते सब्बे न सन्नय्य वियाहिया ।
 इत्तो कालविभागं तु वोच्छं तेसिं चउच्चिहं ॥१८८॥
 संतइं पप्पणाईया अपज्जवसिया वि य ।
 ठिइं पडुच्च सार्इया सपज्जवसिया वि य ॥१८९॥
 पलिओवमस्स भागो असंखेज्जइमो भवे ।
 आउठिई सहयराणं अन्तोमुहुत्तं जहन्निया ॥१९०॥
 असंखभाग पलियस्स उक्कोसेण उ साहिया ।
 पुव्वकोडीपुहत्तेणं अन्तोमुहुत्तं जहन्निया ॥१९१॥
 ठिई सहयराणं अन्तरे तेसिमे भवे ।
 कालं अणन्तमुक्कोसं अन्तोमुहुत्तं जहन्नयं ॥१९२॥
 एएसिं वस्सओ चेव गन्धओ रसफासओ ।
 संटाणदेत्तओ वावि विहाणाइं सहस्ससो ॥१९३॥
 मणुया दुविहभेया उ ते मे कित्तयओ सुण ।
 संमुच्छिमा य मणुया गम्भवक्कन्तिया तहा ॥१९४॥
 *गम्भवक्कन्तिया जे उ तिविहा ते वियाहिया ।
 कम्मअकम्मभूमा^१ य अन्तरहीवया तहा ॥१९५॥
 *पन्नरस तीसविहा भेया अट्ठवीसइं ।
 संखा उ कमसो तेसिं इइ एसा वियाहिया ॥१९६॥

संमुच्छिमाण एसेव भेओ होइ वियाहिओ ।
 लोगस एगदेसम्मि ते सबे वि वियाहिया ॥१९७॥
 संतई पप्पणाईया अपज्जवसिया वि य ।
 ठिई पडुच्च साईया सपज्जवसिया वि य ॥१९८॥
 पलिओवमाउ तिण्णि वि असंखेज्जइमो भवे ।
 आउट्ठिई मणुयाणं अन्तोमुहुत्तं जहन्निया ॥१९९॥
 पलिओवमाइं तिण्णि उ उक्कोसेण उ साहिया ।
 पुब्वकोटिपुहत्तेणं अन्तोमुहुत्तं जहन्निया ॥२००॥
 कायट्ठिई मणुयाणं अन्तरं तेसिमं भवे ।
 अणन्तकालमुक्कोसं^१ अन्तोमुहुत्तं जहन्नयं ॥२०१॥
 एएसिं वत्थओ चेव गन्धओ रसफासओ ।
 संटाणदेसओ वावि विहाणाइं सहस्ससो ॥२०२॥
 देवा चउच्चिहा वुत्ता ते मे कित्तयओ सुण ।
 भोमिज्जवाणमन्तरजोइसवेमाणिया तहा ॥२०३॥
 दसहा उ भवणवासी अट्ठहा वणचारिणो ।
 पंचविहा जोइसिया दुविहा वेमाणिया तहा ॥२०४॥
 असुरा नागसुवणा विज्जू अग्गी वियाहिया ।
 दीवोदहिदिसा वाया धणिया भवणवासिणो ॥२०५॥
 पिसाकभूया जक्खता य रक्खसा किन्नरा किंपुरिसा ।
 महोरगा य गन्धवा अट्ठविहा^२ वाणमन्तरा ॥२०६॥
 चन्दा सूरु य नक्खत्ता गहा तारागणा तहा ।
 ठियाविचारिणो^३ चेव पंचहा जोइसालया ॥२०७॥

^१ काचमवकासु* B^{1,2}, J.^२ अट्ठहा A.^३ दिसा* B^{1,2}, J.

वेमाण्या उ जे देवा दुविहा ते वियाहिया ।
 कप्पोवगा य बोधवा कप्पाईया तहेव य ॥२०८॥
 कप्पोवगा बारसहा सोहम्मीसाणगा तहा ।
 सणकुमारमाहिन्दवम्मलोगा य लन्तगा ॥२०९॥
 महासुद्धा सहसारा आणया पाणया तहा ।
 आरणा अद्युया चेव इइ कप्पोवगा सुरा ॥२१०॥
 कप्पाईया उ जे देवा दुविहा ते वियाहिया ।
 गेविज्जाणुत्तरा चेव गेविज्जा नवविहा तहिं ॥२११॥
 हेट्टिमा हेट्टिमा चेव हेट्टिमा मञ्जिमा तहा ।
 हेट्टिमा उवरिमा चेव मञ्जिमा हेट्टिमा तहा ॥२१२॥
 मञ्जिमा मञ्जिमा चेव मञ्जिमा उवरिमा तहा ।
 उवरिमा हेट्टिमा चेव उवरिमा मञ्जिमा तहा ॥२१३॥
 उवरिमा उवरिमा चेव इय गेविज्जगा सुरा ।
 विजया वेजयन्ता य जयन्ता अपराजिया ॥२१४॥
 सत्त्वसिद्धगा चेव पंचहाणुत्तरा सुरा ।
 इय वेमाण्या एए ऽखेगहा एवमायओ ॥२१५॥
 लोगस्स एगदेसम्मि ते सत्ते वि वियाहिया ।
 इत्तो कालविभागं तु वुच्छं तेसिं चउच्चिहं ॥२१६॥
 संतइं पप्पणईया अपज्जवसिया वि य ।
 ठिइं पहुच्च साईया सपज्जवसिया वि य ॥२१७॥
 साहीयं सागरं एक्कं उज्जोसेण ठिइं भवे ।
 भोमेज्जाणं जहन्नेणं दसवाससइस्सिया ॥२१८॥

पलिञ्चोवममेगं तु उक्कोसेण ठिई भवे ।
 वन्तराणं जहन्नेणं दसवाससहस्सिया ॥२१९॥
 पलिञ्चोवममेगं तु वासलक्खेण साहियं ।
 पलिञ्चोवमठ्ठभागो जोइसेसु जहन्निया ॥२२०॥
 दो चेव सागराइं उक्कोसेण वियाहिया ।
 सोहम्मंमि जहन्नेणं एगं च पलिञ्चोवमं ॥२२१॥
 सागरा साहिया दुन्नि उक्कोसेण वियाहिया ।
 ईसाणम्मि जहन्नेणं साहियं पलिञ्चोवमं ॥२२२॥
 सागराणि य सत्तेव उक्कोसेण ठिई भवे ।
 सणकुमारे जहन्नेणं दुन्नि उ सागरोवमा ॥२२३॥
 साहिया सागरा सत्त उक्कोसेणं ठिई भवे ।
 माहिन्दम्मि जहन्नेणं साहिया दुन्नि सागरा ॥२२४॥
 दस चेव सागराइं उक्कोसेण ठिई भवे ।
 वम्मलोए जहन्नेणं सत्त उ सागरोवमा ॥२२५॥
 चउदस सागराइं उक्कोसेण ठिई भवे ।
 लन्तगम्मि जहन्नेणं दस उ सागरोवमा ॥२२६॥
 सत्तरस सागराइं उक्कोसेण ठिई भवे ।
 महामुक्के जहन्नेणं चोहस सागरोवमा ॥२२७॥
 अट्टारस सागराइं उक्कोसेण ठिई भवे ।
 सहस्सारम्मि जहन्नेणं सत्तरस सागरोवमा ॥२२८॥
 सागरा अउणवीसं तु उक्कोसेण ठिई भवे ।
 आणयम्मि जहन्नेणं अट्टारस सागरोवमा ॥२२९॥

वीसं तु सागराद् उक्लोसेण ठिई भवे ।
 पाण्यमि जहन्नेणं सागरा अउणवीसई ॥ २३० ॥
 सागरा इक्कवीसं तु उक्लोसेण ठिई भवे ।
 आरण्यमि जहन्नेणं वीसई सागरोवमा ॥ २३१ ॥
 बावीसं सागराद् उक्लोसेण ठिई भवे ।
 अशुयमि जहन्नेणं सागरा इक्कवीसई ॥ २३२ ॥
 तेवीस सागराद् उक्लोसेण ठिई भवे ।
 पढममि जहन्नेणं बावीसं सागरोवमा ॥ २३३ ॥
 चउवीस सागराद् उक्लोसेण ठिई भवे ।
 बिइयमि जहन्नेणं तेवीसं सागरोवमा ॥ २३४ ॥
 पणवीस सागराद् उक्लोसेण ठिई भवे ।
 तइयमि जहन्नेणं चउवीसं सागरोवमा ॥ २३५ ॥
 छवीस सागराद् उक्लोसेण ठिई भवे ।
 चउत्थमि जहन्नेणं सागरा पणवीसई ॥ २३६ ॥
 सागरा सत्तवीसं तु उक्लोसेण ठिई भवे ।
 पंचममि जहन्नेणं सागरा उ-छवीसई ॥ २३७ ॥
 सागरा अट्टवीसं तु उक्लोसेण ठिई भवे ।
 छट्टमि जहन्नेणं सागरा सत्तवीसई ॥ २३८ ॥
 सागरा अउणतीसं तु उक्लोसेण ठिई भवे ।
 सत्तममि जहन्नेणं सागरा अट्टवीसई ॥ २३९ ॥
 तीसं तु सागराद् उक्लोसेण ठिई भवे ।
 अट्टममि जहन्नेणं सागरा अउणतीसई ॥ २४० ॥

सागरा इक्षतीसं तु उक्कोसेण ठिई भवे ।
 नवमम्मि जहन्नेणं तीसई सागरोवमा ॥ २४१ ॥
 तेत्तीसा सागराई उक्कोसेण ठिई भवे ।
 चउसुं पि विजयार्इसु जहन्नेणेक्षतीसई^१ ॥ २४२ ॥
 अजहन्नमणुक्कोसा तेत्तीसं सागरोवमा ।
 महाविमाणे सव्वट्ठे ठिई एसा वियाहिया ॥ २४३ ॥
 जा चेव उ आउठिई देवाणं तु वियाहिया ।
 सा तेसिं कायठिई जहन्नमुक्कोसिया भवे ॥ २४४ ॥
 अण्णनकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
 विज्जदंमि सए काए देवाणं हुज्ज अन्नरं ॥ २४५ ॥
 एएसिं वस्सओ चेव गन्धओ रसफासओ ।
 संठाणदेसओ वापि विहाणाई सहस्ससो ॥ २४६ ॥
 संसारत्था य सिद्धा य^२ इय जीवा वियाहिया ।
 रुविणो चेवरूवी य अजीवा दुविहा वि य ॥ २४७ ॥
 इय जीवमजीवे य सोच्चा सहहिज्जण य ।
 सव्वनयाणमणुमए रमेज्ज संजमे मुणी ॥ २४८ ॥
 तओ बहूणि वासाणि^३ सामस्समणुपालिय ।
 इमेण कम्मजोगेण अप्पाणं संलिहे मुणी ॥ २४९ ॥
 *वारसेव उ वासाई संलेहुक्कोसिया भवे ।
 संवच्छरमंज्झिमिया छम्मासा य जहन्निया ॥ २५० ॥
 पढमे वासचउक्कमि विगई-निज्जहणं करे ।
 विईए वासचउक्कमि विचिच्चं तु तवं चरे ॥ २५१ ॥

^१ जहन्ना ए° A.^२ Om, B^{1,2}, J.^३ वासाई J.

एगन्तरमायामं कट्टु संवच्छरे दुवे ।

तत्तो संवच्छरद्धं तु नाइविगिट्टं तवं चरे ॥२५२॥

*तत्तो संवच्छरद्धं तु विगिट्टं तु तवं चरे ।

परिमियं चेव आयामं तंमि संवच्छरे करे ॥२५३॥

*कोडीसहियमायामं कट्टु संवच्छरे मुणी ।

मासद्धमासिएणं तु आहारेण तवं चरे ॥२५४॥

*कन्दप्पमाभिञ्जोगं च किञ्चिसियं मोहमासुरुत्तं^१ च ।

एयाउ दुग्गईत्तो मरणम्मि विराहिया^२ होन्ति ॥२५५॥

*मिच्छादंसणरत्ता सनियाणा उ हिंसगा ।

इय जे मरन्ति जीवा तेसिं पुण दुल्लहा बोही ॥२५६॥

सम्महंसणरत्ता अनियाणा सुल्लेसमोगाढा ।

इय जे मरन्ति जीवा तेसिं सुल्लहा भवे बोही ॥२५७॥

मिच्छादंसणरत्ता सनियाणा कल्लेसमोगाढा ।

इय जे मरन्ति जीवा तेसिं पुण दुल्लहा बोही ॥२५८॥

*जिणवयणे अणुरत्ता जिणवयणं करेन्ति भावेण ।

अमला^३ असंकिलिट्ठा ते होन्ति परित्तसंसारी ॥२५९॥

बालमरणाणि बहुसो अकाममरणाणि चेव य बहूणि^४ ।

मरिहिन्ति ते वराया जिणवयणं जे न जाणन्ति ॥२६०॥

बहुआगमविन्नाणा समाहिउप्पायगा य गुणगाही ।

एएणं कारणेणं अरिहा आलोयणं सोउं ॥२६१॥

^१ रत्तं B^{1,2}, J.

^२ राहिये B¹.

^३ असवजा B¹.

^४ वंदि वंवी वड्यादि अकामवादि मरवादि । B¹.

कन्दप्पकुङ्कुयाइं तह सीलसहावहसणविगहाइं ।
 विम्हावेन्तो वि परं कन्दप्पं भावणं कुणइ ॥ २६२ ॥
 मन्ताजोगं काउं भूइकम्मं च जे पउंजन्ति ।
 साय-रस-इड्ढि-हेउं अभिञ्जोगं भावणं कुणइ ॥ २६३ ॥
 नाणस्स केवलीणं धम्मायरियस्स संघसाहूणं ।
 माई अवण्णवाई किञ्चित्तिं भावणं कुणइ ॥ २६४ ॥
 अणुबड्ढोसपसरो तह य निमित्तंमि होइ पडिसेवी ।
 एएहि कारयेहिं आसुरियं भावणं कुणइ ॥ २६५ ॥
 सत्थगहणं विसभक्खणं च जलणं च जलपवेसो य ।
 अणायारभण्डसेवा जम्भणमरणाणि बन्धन्ति ॥ २६६ ॥
 इय पाउकरे बुद्धे नायए परिनिब्वुए ।
 छत्तीसं उत्तरञ्जए भवसिद्धीयसंवुडे^१ ॥ २६७ ॥

॥ त्ति वेमि ॥

॥ जीवाजीवविभत्ती समत्ता ॥

॥ उत्तराध्ययनसूचं समाप्तम् ॥

^१ सम्मए B^{1,2}, J.

Commentary.

Chapter 1.

1. Cp XI, 1 *ānupuvvum* is = *ānupūrvīm* or *ānupūrvyām*, cp. Pischel § 103, D explains *saṃjogū* thus *saṃjogāt sambandhād bāhyābhyantarabhedabhinnāt tatra mātrūdiviṣayād bāhyāt kaṣāyādiviṣayād antaṛāt* He also cites the verse

*koho ya māṇo ya aṇṇagahiyā
mūyā ya lobho ya pavattāmanā |
cattāṇi ce kaṣiṇo kaṣāyā
siṃcanti mūlāṇi puṇabbhavassa ||*

1 e 'unchecked anger and pride and active fraud and greed — these four passions are the cultivators who sprinkle the roots of transmigration'.

2 *āṇāniddesa°* is explained by D as *ājñā sāmya idaṃ cedaṃ ca mā kāṅgīr itī gurvacaṇam tasya nirdeśa ittham eva karomīti niscayaḥ* *āṇānirdeṣaḥ* Ś. thinks that the reading might just as well be *āṇāniddesatare*, but the explanation of this word is not clear. D. explains *iṅgita* thus *pravṛttinivṛttisūcakam iṣadbhrūṣi-rahkampādi sthūladhīsamvedi*, and *ākāra* thus. *prasthānādibhāvasūcako digavalokanādīḥ* He then cites the verse.

*avaloyaṇaṃ disāṇaṃ viyaṃbhaṇaṃ sādagaṣsa saṃvaraṇaṃ |
āsaṇasiḍḍhikaraṇaṃ paṭṭhiyaṇṇāṃ eyāṃ ||*

i. e. 'looking at the quarters, yawning, covering with the garment and abandoning the seat are the signs of going forth (?)'.

3. To illustrate the character of an *avvīta* D. tells a short story concerning the siege of Vāisālī by king Kūṇika (Ajātaśatru) of Magadha, and narrates how the city was captured with the help of the bad disciple. The reading *paḍaṇṇe* (instead of *paḍi°*)

has been adopted from A as being more congruent with skt. *pratyānīka* by which is interpreted by Devendra.

4 *pūṛkaṇṇi*, cp. *pūṭikarna*- m. 'a disease of the ear accompanied with a discharge of putrid matter' Suśr. I, 260, 14; 2, 361, 3. 363, 5

5. *kanakunḍaga-*, cp. *kanakunḍaka*- Kāut. p. 131, 11. *P kuṇḍaka-* is 'the red powder which adheres to the rice under the husk' (Childers), cp. *ācūmakunḍaka*- Jāt 254, gg. 1—2 (*ācūma-* is 'scum of boiling rice', cp. AMg. *āyāma*- 'a thin rice porridge', Leumann *Āup* S. s. v). Ś evidently reads *jahittāṇam*, and he mentions *caittāṇam* as a *pāṭhāntara*.

6. Devendra cites in illustration of this verse the following stanza.

*vinayāo nāṇaṃ nāṇāo daṃsaṇaṃ daṃsanāo caraṇaṃ ca |
caraṇāhinto mokkha mokkhe sokkhaṃ nirāvāhaṃ ||*

1 e 'from discipline (arises) knowledge, from knowledge faith, and from faith good behaviour; from good behaviour final liberation, and in this undisturbed happiness'

7 Here as well as in v 20 the Berlin Mss. have *niyāgaṭṭhī* instead of *niyoga°*, which is found in A and also in D. *niyogaṭṭhī mokṣārthī*. But there is absolutely no reason for thinking that *niyoga*- 'appointment, order' (cp. Jacobi SBE XLV, p 2 n 2) did ever mean *mokṣa*. As for *niyāga-*, it occurs in *Āyār* I, 1, 3, 1; II, 2, 3, 1 and *Sū* I, 1, 2, 20, II, 1, 60 2, 81, and is everywhere explained as equivalent to *mokṣamārga* or *mokṣa* (Pischel § 254, Schubring *Āyār* s. v), the *Avacūri* to B¹ has also *niyāgo mokṣah*. Pischel and Schubring explain the word as being = *nyāya*, but I am far from convinced of the correctness of this etymology. That *niyāga°* is the correct reading is corroborated by the *pāṭhāntara* quoted by Ś, his own reading is uncertain but seems to be something like *buddhavuttanīyayaṭṭhī*, as the equivalent is given as *buddhoktanīyakārthī*.

8 D explains *nirāṭṭhāṇi* as equivalent to *vāisīkavātsyāya-nādinī strikathādini vā*

10. For *caṇḍāliya-* cp. Jacobi SBE. XLV, p. 2 n 3.

11 *āhacca* is explained by Devendra as equivalent to *kadā cū*; but the word must be the same as in *Āyār* I, 1, 4, 6; 7, 4, 8, 2, 4, where it is explained by Pischel § 591 as being = *āhatya* (cp. Schubring *Āyār*. I s v). There seems to be no

direct obstacle to translating the word by *kadā cit* even in the Āyār., but I am unable to make out how it came to have this meaning. Deśin. I, 62 gives *āhaccam atyartham*, but this throws no light on our passage. As for p. *āhacca-* cp Childers s. v.

12. *galyasva . . avnitaturaṅgumaḥ* D (cp Niry. v. 71' *gaṇḍi galī mārālī āse gone ya honti egatthā | āṇṇe ya viṇṇe ya bhaddae ya egatthā*) I have dealt with this and connected words in an article on the Rummidei inscription, IA. 42, 17 ff. *āṇṇa-* is explained by D as *ākīrṇa (va) vinītāsavaḥ*. It would be better to take it as *ājāneya* 'a noble horse, a thoroughbred', but this is scarcely possible¹.

13. Ś. mentions a reading *aṇṇsunā* (for *°savā*). To illustrate the verse D tells a story concerning Candarudra in Ujjayinī, a very bad-tempered teacher, and his pupils

14. *vāgare* is explained by D as *vyāgrṇīyāt*, but it must be from *vy-ā-kar-* (cp. *vāgarjya* in v. 23 infra where D. has *vyāgr-ṇīyād vyākuryāt*) To illustrate the second half-verse D. tells two short stories, one concerning the subduing of anger (a man who pardons the murderer of his brother), and another concerning a certain person's indifference to agreeable and disagreeable things. He also cites the following śloka

*lābhālābhe sukhe duḥkhe jīvite maraṇe tathā |
stutāu nindāvidhāne ca sādhaṇaḥ samacetasaḥ ||*

15. Ś. quotes *appā cera damejavvo* as a *pāṭhāntara*, he himself seems to have read *appāṇam eva damejjā*. D. quotes the following verses

*itaś cetaś ca dhūvantaṃ manomattamataṃ gajam |
jñānāṅkuśavaśaṃ kṛtvā punaḥ panthānam ānayet ||*

and 'savvam appe jie jīyam' 1 e. 'everything is conquered by conquering self' (= IX, 36^a), and.

*saddheṇa mao rūveṇa payaṅgo mahūyaro ya gandheṇam |
āhāreṇa maccho bājhaḥ phuriseṇa ya gaindo ||*

1 e. 'the antelope is caught by sound, by light the moth and by smell the bee, by food the fish and by contact the elephant', and tells a story concerning the perils of not subduing greed.

¹ I find afterwards that Leumann (v. Hüttemann Jñāta-Erzählungen p. 11 n.) compares it with the Buddhist *ājanya* = *ājāneya*, which seems to be very probable; moreover it has a close parallel in *rājanya* = *rājanya* Āup. S. § 23.

16. *vari* (instead of *varam*). I have put into the text on the authority of A and of the *pratika*'s in the old MSS. of Ś. and D. Nominatives ending in *-i* are quoted from the Māgadhi by Vr. 11, 10 and Mk fol 75 (Pischel § 364). Thus it is quite possible that in v 11 (*supra*) we ought to read *kaḍi* instead of *kāḍe*, but I have not ventured to insert it in the text in opposition to the reading of the old MSS. Further examples of nom. ending in *-i* are afforded by v. 36 (*infra*). — D. tells the following story. In a forest there lived a herd of elephants. The leader (*yūthapati*) used to kill all new-born elephant-calves. Once a female elephant being pregnant fled to the hermitage of some holy men, and bore her calf there. The little calf was named by the young anchorites *Secanaka* ('sprinkler'), when he was grown up, he killed the *yūthapati* and made himself leader of the herd. Some time afterwards he destroyed the hermitage. The anchorites fled to king *Śiṅku* (in *Rājagṛha*), and told him of the big elephant, consequently he had the animal captured and tied up in his stable. The anchorites scoffed at it, and in anger it broke the stake, ran to the forest and destroyed the hermitage a second time. The king again set out to capture it, foreseeing by supernatural knowledge that he was to be captured, the elephant spoke the verse »*vari me*«, and returned to the stable.

18 *kiccāṇa* D. gives *kyānāṇi kṛtikarmārhanām gurūṇām*.

19 *palhatthiyā* is explained by Devendra as *purastika jānu-jāṅghopariwasthupari meṣṭanarūpā*, and the same etymology is given by all grammarians, commentators and modern scholars, except Pischel § 285 who explains *palhattha-* as **prahlasta-* : *pra-hras-*. But this is clearly an error, for *pra-hras-* exists in *pra-hrāsu* 'shortening' and can have no meaning that would fit in with *palhattha-* and *palhatthiyā*. Moreover Suśr 2, 145, 1 says: *na paryastikāvaṣṭambha-pādaprasārṇāṇi gururāṇāmidhāu kuryāt* 'he may not in presence of the teacher sit on his hams, lean against anything or stretch out his legs', a passage offering a striking parallel to this verse. In Pāli also *pallatthikā* is 'sitting on the hams, squatting' (Childers). — Ś. has the same reading as the text, but mentions another one *pāyappasārie vāvi*.

20. *vāhṣṭo vyāhṛtaḥ śabditaḥ* D. The word is explained in the same way by Hc. I, 128, II, 99 and in other places; but

Pischel § 286 thinks it more likely that *vāhitta-* is = *vyākṣipta-*, although derivation from *vyāhṛta-* is also possible (§ 194).

21. *jattam ti prākṛtatvād bindulope takārasya ca dvitve yad gurava ādusānti tat* (D.). Thus *jattam* is = *yat tat* (cp. AMg *jad atthi*, Pischel § 427) with *jud(t)* for common *jam* in Prākṛt.

22. *ukkuḍuo muktāsanaḥ karānataḥ pādapuñchanādigataḥ* (cp SBE. XLV, 4 n. 3); other explanations are quoted by Leumann Āup S. s. v., cp Bohtlingk s. v. *utkuṭaka* and Childers s. v. *ukkuṭika-* (e. g. Mahāvagga I, 38, 2 *ukkuṭikaṃ nisidāpetvā* 'sitting down in a squatting position').

23. Regarding *attha* cp. Pischel § 290.

24. D. quotes the following verses:

dharmahānir avivāso dehārthavyasanaṃ tathā |
asatyabhāṣiṇāṃ nindā durgatiḥ copajāyate ||

and: *annaha paricintijjai kaṇṇaṃ pariṇamaṃ annaha ceva |*
vihivasayāṇa jiyāṇaṃ muhuttamettaṃ pi bahuvigghaṃ ||

i. e. 'a plan is devised in one way, but the result comes out otherwise; even the shortest time is full of obstacles to the living beings subdued by fate'.

25. To illustrate *nirartha*, D. gives the verse quoted by Jacobi SBE. XLV, 4 n. 4, and to illustrate *marmaja* the following verses:

taheva kāṇaṃ kāṇa tti paṇḍagaṃ paṇḍaga tti vā |
vāhiyaṃ vāvi rogi tti tenaṃ cora tti no vae ||

i. e. 'therefore one should not call a one-eyed man 'one-eye' or a sexually impotent man 'eunuch', nor should one call a sick man 'sick' or a thief 'burglar'; and

mammaṃ jammaṃ kammaṃ tinni vi eyāṇa pariharijjāhi |
mā mammāsu viddho mārejja paraṃ marejjā vā ||

i. e. 'one should avoid these three: a weak point, birth and action so that one may not hit anyone at a weak point etc. and thus kill another person or die oneself'.

26. D.: *samareṣu kharakuṭṭu | tathā ca cūrṇikṛt | samaram nāma jattha lohārā heṭṭhākammaṃ karenti | nicāspadānāṃ upalak-ṣaṇaṃ etat*. The word must be identical with skt. *samarā-* 'coming together, battle', and clearly denotes a place where people come together, forgather. — *egatthie* contains the form *thi* = *stri* (Pischel § 147) and is an Instr. Sg. in *-ie* (instead of *-ie*), cp. *khantie* III, 13 (infra); such forms are quoted only from the Apabhraṃśa by Pischel § 385. D. quotes the following verse:

mātrā svasrā duhitrā vā na viviktāsano bhavet |
balavān indriyagrāmaḥ paṇḍīto 'py atra muhyati ||

27. To be read *vuddhā* (not *buddhā*); Ś. and D have *vṛddhāḥ* *siṇa* is a *pāṭh.* mentioned by Ś. (for *siṇa*) *payao* is *praya* *tah*, *prayatnavān* or *padataḥ*.

28. *besa-* (also in v. 29) is = *dveṣya-*, cp. *vesattana-* and *vesa-* *kkhyyaṇi dveṣyatvam* Deśin 7, 79 (*be°* is to be written for *re°*, cp Pischel § 300)

29. D. quotes the following *sārdūlavikrīḍita*
sadbodhaṃ vidadhāti hanti kumatīṃ mithyādrśam bādhatē |
dhatte dharmamānatiṃ tanoti satatam¹ samveganirvedane |
rāgādīn vinihanti nītim amalāṃ puṣṇāti hanti utpatham |
yad vā kiṃ na karoti sadgurunukhād abhyudgatī bhāratī ||

30 D *anuce dravyato nice bhāvatas to alpamūlyādāu* — *aku* is explained thus. *akuca* *aspandamūne na tu tinnāphalaka-* *vat kiṃ cic chalatī* There seems to be no sanskrit word *akuca-*, but the meaning is clear nevertheless *appakukkue alpaspandanah karūḍibhi alpam eva calan*; the word *kukkuya-* occurs e. g. Uvās I, § 52 and in the compound form *aku°* in II, 20 (infra) and Āyār I, 9, 4, 14 (= *nūcala*), further in *kukkuya-* Āup S, *kokkunya-* Āup. S. KS Schubring 6, 13 &c. In the comm. to Uvās, and Āup S it is stated to be = *kūntkucika-*, a word that does not exist. But according to Leumann Āup. S. p 165 and Hoernle Uvās II, 30 n it is more likely = *kāukṛta* or *kāukṛtika-*, which seems to be formally correct Cp. also p *kukkucca-*, *kukkuccaka-* 'misconduct, remorse, restlessness' (Childers) and the northern Buddhist form *kutkuṇṇaka-* 'remorseful' Divyāv. pp 8, 3 302, 3

31 D. quotes the following verse:

kālāṇṇi kīramāṇaṃ kīṣikammaṃ bahuphalam jahā hoī |
īya savva ceṇṇa kīriyā nīyanīyakālāṇṇi viṇeyā ||

1 e 'as ploughing being made in right time gives plenty of fruit, so every action is to be done in its proper time'.

32. *parivāḍie · paripāṭiyām · pāṇktyām bhoktum upaviṣṭapur-* *ṣasambandhīyām* D.

33. I have put *laṃghiyā* in the text instead of *laṃghittā*, on the authority of Ś. D. who give *laṃghīya tti ullaṃghīya*.

34. *phāsuya · prāsukaḥ sahasasamsaktīyajanturakītaḥ* D. This

¹ *parama al.*

is always explained as 'free from living beings' (SBE. XLV, 6 n. 1), and is said to be skt. *prāsuka*-, a word that only seems to exist in Jainist sanskrit e. g. Hem. Paṭ 1, 308, 311; 12, 61, 178, *aprāsuka*- Śīlāṅka 2, 4 &c. The word is denominated as obscure by Leumann Āp. S p. 140, but Hoernle Uvās. s v., Pischel § 208 and J J Meyer Hindu Tales p. 57 n. 4 derive it from **sparsuka*-; cp p. *phāsu*-, *phūsuka*- 'pleasant, agreeable' (Childers) from **sparsu*(ka)-.

35. *samayaṃ : samakam anyāṣṭha saha D*

36 The terms in this verse are somewhat unintelligible notwithstanding the following explanations by Ś and D : *sukṛtam suṣṭhu nirvartitam annādi | supakvaṃ gṛhapūrṇādi | itir ubhayatra pradaśane | succhinnaṃ śākapatrādi | suhṛtaṃ sūpavilepanādinūmatrakāder gṛhādi | sumṛtaṃ gṛhādyeva śaktusūpādāu | suniṣṭhitaṃ suṣṭhu niṣṭhām rasaprakaraṣātmikāṃ gaṇam | sulabdhāṃ śobhanamodanādi akhaṇḍojjvalaṃ susvādam iṣṭvādinā | ity evaṃprakāram anyad api sāvadyaṃ varjayen munih || yad vā | suṣṭhu kṛtaṃ yad anenārūṭeḥ pratikṛtaṃ | supakvaṃ pūrvavat | succhinno 'yaṃ nyagrodhadrumādiḥ | suhṛtaṃ kadaryasya dhanāṃ cūvradibhiḥ | sumṛto 'yaṃ pratyāniko dhigraṇādiḥ | suniṣṭhito 'yaṃ prāsādādiḥ | sulabho 'yam karitūragādiḥ | itih sāmānye nūva sāvadyaṃ varjayen munih ||* The Avacūri in B¹ gives the following explanations. *supakvaṃ gṛhapūrṇādi*, *succhinnaṃ nyagrodhādi*¹ and *suhṛtiḥ tti* (for *sulabdhāṃ modanādi*). Of all these words I can only find *supakva*-, that does apparently mean the same thing as modern *pukka* 'food prepared with ghee' As a matter of fact the two different explanations given by Ś. and D seem to show that they did not fully understand the verse

37. Ś. reads: *khaḍḍvayāṃ caveḍehiṃ akkosehi vahehi ya*, and mentions the reading of the text as a *pāṭhāntara khaḍḍvaya*- 'knock' apparently belongs to *khaḍ*-. 'break asunder, tear' Dhātup. 32, 14 and *khaḍḍai* = *mṛdnāti* Hc. IV, 126 *anusāsanto* according to D. 1s = *anusāsyamānaḥ*

38 *kallāṇa* = *kalyāṇam* is the crude form used as accusative; cp. *buddhaputta* (nom.) in v 7 supra and several other forms quoted by Pischel § 364 The grammatical construction of this verse is hopelessly confused, and there is no doubt some mis-

¹ But in B¹ *śākapatrādi*.

understanding on D's part in his explanation of this and the foregoing verses. According to D. v. 38 ought to run in the following way (translated into sanskrit): *khaḍukā (?) me capetā me ākrośāś ca vadhāś ca me | kalyāṇam anusūṣyamānaḥ pāpadṛṣṭir iti manyate*, and this must be rendered: 'I get knocks and boxes on the ear and invectives and blows — when being nicely taught he¹ thinks him² a man of evil faith'. This is possibly right, although the construction is rather a clumsy one. It would suit the meaning better to read *anusūśantaṃ* with A and translate this by *anusūśantaṃ*, but I dare not do that in the face of D's authority. But v. 39 must be rendered thus: *putro me bhrātā jñātir iti sādhuḥ kalyāṇam manyate, pāpadṛṣṭim tv ātmānam śāśyam dāsam iti manyate*, i. e. 'he is my son, my brother, my relative, so thinks the good (pupil) of the good (teacher), he thinks himself a man of evil faith, a slave who ought to be punished' D. renders *śāsam* by *śāśyamānam*, but this is quite impossible, it must be *śāśyam*.

40 *tottagavesae : tudyate vyathyate 'neneti totaṃ dravyataḥ prajānako bhāvatas tu doṣāvīrbhāvakaṃ vacanam eva | tadgaveśakaḥ kim aham amiṣāṃ jūtyādīdūṣaṇaṃ vucmīti mārgakaḥ* D.; he cites the following verse:

*māśopavāsanirato 'stu tanotu satyaṃ
dhyānam karotu vidadhātu bahir nivāsam |
brahmavratam dharatu bhāikṣarato 'stu nityam
roṣam karoti yadi sarvam anarthakaṃ tat ||*

and tells a short story illustrating the word *buddhopaghātī*.

41. *pattieṇa : prītyā priyavacobhāṣaṇādīnā* D.; *pattiya-* 'kindness' Sch. KS 5, 5, *appattiya-* Āyār. I, 9, 2, 12 &c. is derived from *pratīta-* by Schubring and others (but cp. Pischel §§ 281, 487).

43. Ś mentions a different reading: *maṇorūṃ vakkarūṃ* &c.

44. Ś. mentions a different reading: *vitte acce khippaṃ pa-sanne havai thāmavaṃ. vittle : vitto vinitavinayatayāiva sakala-guṇāśrayatayā pratītaḥ* D For *kiccāṇam* cp. v. 18 supra.

46. Ś. mentions *sampannā* for *pasannā*. *aṭṭhiyaṃ : artho mokṣaḥ sa prayojanam asyety arthikam* D.

47. Ś. mentions *maṇorūṃ* and *kammasampayam*, and adds: *Nāgārjunīyās tu paṭhanti | maṇicchiyaṃ sampayamattim āgae (?)*.

48 *malapaṅkṣū raktaśukre* D.

¹ The bad pupil.

² The teacher.

Chapter 2.

D. *vyākhyātaṃ vinayaśrutākhyam prathamam adhyāyanam idānim dvitīyam ārabhyate | aśya cāyam abhisambandhaḥ | ihānanta-rādhyayane vinayaḥ saprapaṇca uktaḥ sa ca kim svasthāvasthāir eva samācaritavya uta pariṣahamahāsāṇyavyākulitamanobhir api | ubhayāvasthāir apiti brūmaḥ ||*

According to the Niry. v. 76 and Ś this chapter is extracted (*uddhṛta*) from the eighth *pūrva* (*karmappravāda*), *prābhṛta* (*pāhuḍa*) 17 Niry. vv. 81 ff. and Ś. tell us that the *pariṣaha*'s 20 and 21 arise from *jñānāvaraṇīyakarman*, 15 from *antarāya*, 7. 8. 6. 10. 14 12 and 19 from *cāritramohanīya*, and 22 from *darśanamohanīya*; the remaining eleven arise from the *vedanīya*. These alone belong to a *kevalin*. More detailed accounts are given by Umāsvāti Tattvārthas. IX, 9 ff.

āusam āyusmann iti śīṣyāmantraṇam | idam ca Sudharmasvāmī Jambusvāminam pratyūha D. — D. gives the verse quoted by Jacobi SBE XLV, p 8 n. 4 in order to show that Mahāvīra's sermon was intelligible to every living creature. *pariṣaha* 'trouble' occurs e g. Āyār I, 6, 2, 1 8, 3, 2. 6, 5. 7, 5. 8, 21; Sū. I, 16, 4, KS 108, 114. Āup. S. &c.; cp. *pariṣahā* 'patient endurance of troubles'. *digimchā* is = *jighatsā* 'hunger', cp. Pischel § 74. *nisihiyā* : *nāṣedhikī śmaśānādāu svādhyāyabhūmih* D.; but a sanskrit-word *nāṣedhikī* from *ni-śdh-* 'to drive away' could not have this meaning Hc. I, 216 gives *nisiha* and *nisiḍha* as equivalents of skt *nīṣītha* 'midnight, time of sleep' (Pischel § 221), and I suppose that *nisihiyā* means 'place of rest, place for sitting down in'. Cp. Weber Ind. Stud. XVI, 256 sq. 452 sq who thinks *nīṣītha* to be a false etymology for *nisiha*.

1. *bhe* = *bhavatām* D According to Pischel § 422 it is derived from *tubhe* in an unaccentuated position (but Weber Bhag. I, 404 n. 3 and Leumann Āup S s v. consider it to be = *bhoḥ*). *ānupuvvīm suṇeha me* = I, 1 d.

2. Ś. gives *digimchāpariyatte* = *otapte*, and does not mention the reading *parigae*.

¹ This is apparently correct; *nisihiyā* stands for **nisiḍhiyā*, and is an aspirated form of *nisiḍiyā* (from *ni-sīd-*), which Khāravela in his inscription uses of the resting-place of Jain ascetics, cp. WZKM. XXIX, 230 n. 2.

3. *kālīpavvamgasamlāsi tti* | *prākṛtatvāt kālīparvasamkāsāṅgaḥ* | *tapahkarmatayā kākajāṅghāparvasadṛṣo bāhujāṅghādyāṅgaḥ* D.; *kālī* is skt. *kālikā* 'blackbird' and also 'crow', cp. Barnett *Antagaḍadasāo* p. 115 n. 7 As for *kise dhamanīsamtae* cp. Dh. p. 395: *kisam dhamanīsamthalam*, and J J Meyer *Hindu Tales* p. 111 n. 3. D. here tells a short story of the ascetic Hastimitra from Ujjayinī and his son Hastibhūti, in order to illustrate the endurance of the *kṣut-parīṣaha*. This story is said by Ś. to originate from the *uryuktikāra*.

4. *dogumchī* A, *jugupsī* D. (cp. Pischel § 74) Ś reads *lad-dhasamjame*, but mentions the variant readings *laṅṅasamjame* and *°samjae*, *vijadassa vikṛtasya vahnyādīnā vikāram prāptasya* D.

5. According to Ś. there exists another reading *savvaoya pavvaie*, instead of *tam titikkhe parīṣaham* D. tells a short story of Dhaṇamitta the merchant and his son Dhanasamma from Ujjayinī who became ascetics; the son died from thirst rather than drink cold water, and was reborn a god as a reward for his good deed.

6. Ś. seems to have read: *nāvelam vihaṇṇejjā pūpadūṭṭhī vihaṇṇā* (the words not all quite certain)

7. *nivāram* (Jacobi) spoils the metre; the MSS and Ś D. have *nirāraṇam ahe* (from A) is apparently an old Māgadhī form of *aham*, cp. *hage* &c (Pischel § 415 sq.) D. tells the story of the four pupils of Bhadrabāhu, given by Jacobi *Hem. Par. App.* 'p. 1. As in that work there is no translation I give one here.

In the town of Rājagṛha four friends who were merchants grew up together. They heard the law from Bhadrabāhu and became ascetics. They studied the sacred lore eagerly and set up a standard for their solitary life. Roaming about in calmness of spirit they again reached the town of Rājagṛha, and at that time it was winter. And that is of such a nature: 'during it the poor people play the lute with their teeth and the waters of the pools turn into ice during the nights; birds &c die killed by the icy winds, and the trees abundant in flowers, fruits and twigs suddenly become withered'.

When they had finished their tour of alms they returned in the third *pāruṣī* (of the day¹).

And there at the entrance of a mountain-cave the first one entered his last *pāruṣī* (of the day), where he stood. The sec-

¹ Cp. Utt. XXVI, 32 sq

and one (likewise) remained in the townpark, the third one near the park, and the fourth one in the neighbourhood of the town. They remained standing there. They had the following rule. at the place where they were when the last *pāurusī* (of the day) began there they had to remain during the performance of their religious exercises. The one in the neighbourhood of the cave suffered an intense(?) cold. With a body shivering with the mountain-wind but a mind firm as Mt. Mandara he endured it, and died during the first quarter of the night. The one in the park (died) during the second, and the one in the neighbourhood of the park during the third quarter. But the one standing near the town did not suffer such cold on account of the warmth of the town, and died in the fourth quarter. All of them were reborn in the *devaloka*. And so other people ought to endure completely what those men endured.

8 *ghimsu vā grīme vāsabdāc charadī vā* D. According to D and J *ghimsu* is = *grīme* which seems impossible, according to Pischel §§ 101 105 it is = ved *ghraṇisā-*, which is likewise impossible, as the accent of Prākṛit is not the Vedic one. I think that *ghimsu* is a loc pl **ghr̥msū* from ved *ghrams-*, cp *pumsū-* AV XII, 1, 25 and *māsū* TS. VII, 5, 2, 2 (cp *māssū* PBr IV, 4, 1) Cp Lanman Noun-infl. 497; Macdonell Vedic Gr p 221 n 9.

9 Ś reads *no 'bhipatthae*, but mentions also our reading. D tells a story of the young son of a merchant who could not endure the heat and thirst during his tours of alms, and so went into a house and lived with the wife of another man. But his mother rescued him, and he became a severe ascetic. As he was of very delicate health he was scorched to death when meditating on a desolate rock in the blazing sunshine. In this story the following verse is quoted:

varam praveṣṭum jalitam hutāśanam na cāpi bhagnam cirasamcitam
vratam |

varam hi mṛtyuḥ suvisuddhakarmaṇo na cāpi śilaskhalitasya
jīvitam ||

10. *ayam abhiprāyaḥ | yathā śuraḥ kart śarāś tudyamāno*
'pi tadagaṇanayā raṇaśirasi śatrum jayati evam ayam api dam-
śadibhir abhadrūyamaṇo 'pi bhavaśatrum krodhadhikam jayet | D.
sama-r-eva is analogous to the examples from AMg. given by Pischel § 353; D. says: *prākṛtalakṣaṇatvād visarjanīyasya repḥaḥ*.

11. *uveke : upekṣeta udāsinyena paśyet* D — *bhumjante mam-*

sasoniyam = Āyār. I, 8, 9 c. D. tells a short story of Śrama-
nabhadra, son of king Jitaśatru of Campā, who turned monk and
was devoured by flies and gnats during the performance of his
religious exercises. In this story are quoted the following verses
(taken from a description of the hells):

ergālavṛkarūpāisca citrakākāradhārakāiḥ |
ākṣepatrotṭasānāyu bhakṣyante rudhīroktāḥ ||
śvarūpāḥ kolarūpāisca nārakā bhayavikvalāḥ |
khaṇḍasāḥ pratilupyante krandantāḥ śabalādibhiḥ ||
kakagḍhrādirūpāisca lohātunḍāir balānvitāiḥ |
vinikṣṭākṣyihvāntrā viceṣānte mahitale ||
prāṇopakramānāir ghorāir duḥkhair evamvidhāir apī |
ūyusyakṣiptenāiva mriyante duḥkhabhāginah ||

12. *hokkhāmi* (also in V, 7 infra) is thought by Pischel §
521 (cp § 265) to be a false form derived from **bhoṣya* = *bhavi-*
ṣya. But this is certainly incorrect, as *hokkhāmi* arose no doubt
in analogy with *bhokkhāmi* (Āyār II, 1, 5, 5. 9, 6 11, 1, KS. §
18) = *bhokṣyamī* (cp. Pischel § 532) u *bhikkhū na cintae* = v.
7 d (supra)

13. Ś. mentions another reading. *acelae sayam hoī sacele*
āvi eyayā. To illustrate this verse D tells a story of Ārya-
raksita from Daśapura, son of Somadeva and Bhaddasammā¹,
brother of Phalguraksita and pupil of Tosaliputta, from whom
he learnt nine *pūrva*'s and part of the tenth. He was the suc-
cessor of Vajrasvāmin (A. V. 584)²

14 *taṁ titikkhe parisaham* = v 5 d (supra)

15 D. tells a story concerning the son of king Jitaśatru in
Acalapura, who turned monk (regarding the endurance of *arati*).

16 I have put *maṇūsānam* into the text on the authority of
A, this form being the common one in AMg (Pischel § 63)
As to *jāo loganīmi itthio*, cp. Āyār I, 5, 4, 4. Ś. gives the *pāṭh*.
sukaram for **kadamī* — D. quotes the following verses:

vibhūsa itthisamsagga paṇīyam asabhoyanam |
narassatlagavesissa visam tālaudam jāhā ||

1. e 'ornaments, intercourse with women, and eating of well-

¹ In the Niry. v. 102 and in Āvaś Niry. VIII, 50 sq she is
called Rudrasomā, cp. Weber Ind. Stud. XVII, 63.

² This story has been edited by Jacobi Hem. Par. App. p. 21 ff.

ressed food are like a deadly poison to a man who is searching for the self, and:

mahilā ālakulaharam mahilā duccariyakhetṭam |
mahilā doggaḍḍaram mahilā jonī anattāhaṇam ||

i. e. 'woman is a house of scorpions, woman is a field for bad behaviour, woman is the door of hell, woman is the origin of all evil'.

17. *āḍḍaya* : *buddhyā gṛhitvā* D. (but Ś. has *āṇāya* = *ājñāya*, and mentions a *pāṭhāntara*, which however is not quite clear) I have written *paṃkabhūyā u* according to (Ś. and) D. the latter of whom gives *paṃkaḥ kardamas tadbhūta eva muktīpathapraṇvṛttānām prabandhakatvena mālinyahetutvena ca tadupamā eva | tur avadhāraṇe ||* In AMg. the passive of *han-* is generally *hammai* (Pischel § 540). D here tells the story of Śakatāla and Sthūlabhadra, given by Jacobi Hem Par App. p. 2 ff.

18 Ś gives also the reading: *ega ege care laḍhe. laḍhe* : *yatyātmanam prāsukāṣṇanīyenāhāreṇa yāpayatīti* D. The word also occurs in XV, 2 (infra), where it is explained as = *sadanuṣṭhanatayā pradhānaḥ* (cp SBE. XLV, p 70 n 1) and in Āyār. II, 3, 1, 8 &c. Pischel § 564 explains it as being = *laṭṭho anyāsakto manoharaḥ priyamvadāś ceti (tryarthah)* Deśin. 7, 26 and skt. **laṣṭa-* = *laṣṭa-*.

19. *asamāno gṛhibhir āśrayīmarchitatvenanyatīrthikāis cāniyatavihārādīnāsadīśah* D. — D tells a story of some *sthavira*'s and their pupil Datta in the town of Kollayara

20. *susāṇe egao* = XXXV, 6 a—b (infra) and cp. Āyār. I, 9, 2, 3 c—d: *susāṇe sunnagāre vā rukkhamaḷe vi egaya vāso ||*

21 *acchamāṇassa* is mentioned as a *pāṭhāntara* by Ś ; according to him there seems also to have been a reading *uvasagabhayam bhaveri*. D tells a short story. Kurudattasuta, son of a rich man in Hastināpura, is an ascetic, and endures with patience abuse from some wanderers whilst standing in a meditative position without altering his place.

22. I have put *vihammaja* and *vihammai* into the text in spite of all the MSS., cp. note on v. 17 supra

23. All the MSS. have *pairikkuvassayam*; it is *pairikkam* = **pra-vi-rikṇam* (from *ric-* Pischel § 566) and *upāśrayam*. D. here narrates a brief story of the two brothers Somadatta and Somadeva, sons of Jannadatta from Kosambī, who remained during a great inundation at the place where they had formerly lived.

25. *gāmakāṇṭagā : grāma indriyagrāmas tasya kaṇṭakā iva kaṇṭakāḥ | atiduhkhotpāḍakatvena ||* D. — D. here tells a story of a man called Arjuna (or rather, according to Ś., Durjana(ka)), from Rājagṛha, who was transformed into a *yakṣa* Mudgarapāṇi, and committed terrible murders and manslaughter; but Mahāvīra approached him and made him turn from his evil ways.

26. *titikkham paramam naccā* cp. Āyār. I, 8, 25 c; Sū. I, 8, 26 D. explains *maṇam* as = *manas cittam*; but this is no doubt a mistake, as *maṇam pi na paosae* seems to render a *manāg api na pradūṣayet* 'he may not abuse even in the slightest degree'.

27. *natthi jivassa nasu tti* is translated by Jacobi SBE. XLV, p. 13 'I have not lost my life', but according to D. it ought to be: 'there is no death for the soul'. The reading of Ś. is uncertain but probably *na tam pehe asahuyam*; he mentions our reading as a *pāṭhāntara*. D. here tells the story of King Daṇḍaki in Kumbhakāranagara¹ and of his cruel behaviour towards holy men. Cp. Kāuṭ. p. 11; Vāts Kāmas. p. 24; Rām. II, 79—81; Kām. Nitis. I, 58; Jātaka vol. V, pp. 29. 143. 267 &c. Cp. Charpentier WZKM. XXVIII, 224 ff

29. *goyaraggapaviṭṭhassa : gocaram bhikṣācārya | tasya agram gocarāgram eṣaṇa śuddhagrāhitayā | pradhānagocara ity arthaḥ ||* D. To illustrate this verse D. tells the story of the destruction of Dvāravatī; it has been edited by Jacobi ZDMG. 42, 493 sq. (cp. J. J. Meyer Hindu Tales p. 299; Charpentier ZDMG. 67, 675 sq.).

30. *ghāsa* (also Āyār. I, 9, 4, 9. 10. 12; Āup. S. &c.) is said by D. to be *grāsa*-, but in reality it represents skt *ghāsā*- 'food', cp. Leumann Āup. S. p. 117.

31. D tells a *laukikam udāharaṇam* (which is not in the Niryukti) to illustrate this verse: Vāsudeva, Baladeva, Saccaga and Dāruga rest during the night under a *nyagrodha*-tree. Each of them keeps watch for a quarter of the night. But 'Anger' in the shape of a *piśāca* comes and engages one after another in combat. Saccaga, Dāruga and Baladeva are all conquered, because they get angry when the combat lasts too long, but Vāsudeva conquers him, being glad to meet a good fighter. — After that he tells another story of the ascetic Dhaṇḍha, a son of Vāsudeva, who was taught by the prophet Ariṣṭanemi how to endure the *alabhapariṣāha*.

¹ Elsewhere called Kumbhavatī.

32. *tattha : tatra prajñāsthāpane* D. *puṭṭho tatthahiyaśae =* Āyār. I, 8, 8, 8 b; Sū. I, 9, 30.

33. Here as in v. 35 Ś. gives *eyam* for *evam*. D. tells a short story of the monk Kālavāsika, son of King Jitaśatru in Mathurā, who endured pains without using drugs.

35. According to Ś. there is also a reading: *tantayam*. D. tells a story of the monk Bhadra, son of King Jitaśatru in Śrāvastī, who was captured by some men and wrapt up in a bundle of *darbha*-grass. It tore his skin and flesh to pieces but he suffered the pains meditating over the following verses:

pradiptaṅgārāpūrṇeṣu vajrakuṇḍeṣu asandhiṣu |
kūjaṇṭaḥ karuṇaṃ kecid dahyante narakagninā ||
agnibhītaḥ pradhavanto gutvā Vāitāraṇiṃ nadim |
śītatoyāṃ imāṃ jñātvā kṣārāmbhasi patanti te ||
kṣāradaḡdhaśarirāś ca mṛgavegotthitāḥ punaḥ |
Asipattravanam yānti chāyāyāṃ kṛtabuddhayaḥ ||
śaktyaṣṭapāśakuntāś ca khaḡgatomarapaṭṭiśāḥ ||
chidyante kṛpaṇāś tatra patadbhir vātakampitāḥ ||

These verses also seem to be a quotation from a description of the hells, cp. note to v. 11 supra

36 Ś. gives another reading *kiliṭṭha° sāyam no paridevas* = 8 d (supra).

37. Ś. mentions the *variae lectt. veento* for *veeja* and *uvvaṭṭe* for *dhārae nijjarāpehi* : *nirjarāpekeṣi ātyantīkākarmakṣayābhilāṣi* D. — D. quotes the following verse:

na śakyam nirmalikartum gātram snānaisatāir api |
asrāntam eva śrotobhir udgiran navabhir malam ||

and tells a short story of the merchant Sunanda from Campā who turned monk and endured the *jallapariṣaha*.

38. The commentary runs: *abhivādanam śironamanacarana-sparśanādīpūrvam abhivādaye ity ādi vacanam | abhyutthānam sasambhramāsanamocanam | svāmi rājādīḥ | kuryād vidadhita | nimantranam atra bhavadbhir madīyagṛhe gṛhītarīyetyādirūpam | ya iti svayūthyāḥ paratīrthikā vā tāny abhivādanādini pratisevante āgamanīṣiddhāny api bhajante na tebhyaḥ sprhayed yathā sulabdhajanmāno 'mī ya evamvidhāir abhivādanādībhiḥ satkriyanta iti munir anagāra iti sūtrārthaḥ ||*. This shows that the last half-verse should be translated thus: 'a monk should not envy those who go after these (marks of respect)'.

39. *aṇukkaṣāi* seems to be *aṇu-kaṣāyī*, but it is also rendered by *anukkaṣāyī*. Ś. mentions the variæ lectt *rasiesu* and *na tesim pihae muṇi* (end of the verse). D. tells a short story of the *pu-rohita* Indradatta in Mathurā concerning the endurance of the *satkārapuraskārapariṣaha*.

40. *śeṣabdo 'thasābdārtha upanyāse* | D.; cp. Pischel § 423. D. quotes the following verse:

śubhāśubhāni karmāṇi svayam kurvanti dehinaḥ |

svayam evopabhuyante duḥkhāni ca sukhāni ca ||

kena cit svayam ajānatā jānatā vā kaṇhuṭṭi kasmimścij jīvādāu vastuni sugame 'pi | D., cp SBE. XLV, 14 n 2

41 There is an *arthāntara* for *ahapacchā*; it should be *athā-pathyāni* (viz. *karmāṇi*). *udīryanṭe vipacyante* | D About *assāsi āśvāsaya svasthikuru* | D., cp Pischel § 421 D quotes this verse:

pūrvapurusaśimhānām vijnānātisayasāgarānantyam |

śrutvā sāmpratapuruṣāḥ katham svabuddhyā madam yānti ||

and tells a story of the teacher Kāḷaga from Ujjayinī and his pupils concerning the *prajñāpariṣaha*.

43. *paḍivajjyā* is the reading of Ś *chaumam : chaḍma jñūnāvāraṇādī karma* | D — D tells the following story: two brothers lived as ascetics on the shore of Gaṅgā, one of them a learned teacher, the other one an idle fellow who only ate and slept The teacher finally became tired, and in his thoughts he envied his brother. He was reborn a god Afterwards he was again reborn an Abhīra and now had a very beautiful daughter. As a number of young men driving their carts along the road gazed at her and so broke their wheels and upset their carts, she was called '*Āśakaṭā*' ('Cartless') and her father '*Āśakaṭapitā*'. Afterwards he became an ascetic, and having studied the first four chapters of the Uttarādhyayana he reached the *kevalajñāna*.

45. *atthi . vidyante jñā mahāvideheṣu* D. To illustrate this verse the Nirukti v. 128 ff. quotes, and Ś. comments upon, a series of verses relating how a misfortune arose from some lucky thing or event; they all end with the words: *jāyam saraṇao bhayaṃ* 'from the refuge there has arisen danger', and form a close parallel to the Jāt. 432 (Padakusalamāṇavajātaka), a parallel which has been dealt with by S d'Oldenburg in an article in the Russian language translated by Dr. Wenzel in JRAS. 1893, 301 ff. (for this special point cp. p 341 ff.).

Chapter 3.

D. *uktam pariśahādhyayanam samprati caturaṅgiyam āra-bhyate | asya cāyam abhisambandhaḥ || ihānantarādhyayane pari-śahasahanam uktam tac ca kim ālambanam urarīkṛtya kartavyam iti praiśnasambhave mānuṣatvādicaturaṅgadurlabhatvam ālambanam anenocyate ||*

1. Ś. mentions *dehīno* as a *pāṭhāntara* for *jantuno*. D. quotes the following verse:

*jammayarāmarañjale nāṇāvihavāhijalayarāṇne |
bhavasāyare apāre dullabham khalu māṇusam jammam ||*

i e 'in the shoreless ocean of existence, where birth, old age and death are the water, and which is full of different diseases as fishes, birth as a human being is really difficult to obtain'. After the verbal commentary he adds: *mānuṣatvādinām ca dur-labhatvam upadarśayatā collakādayo dṛṣṭāntāḥ sūcitās | te cāmi | collagapāsagadhaṇṇe jūe rayane ya sumiṇacakke ya | cammajuge parimāṇū dasā dīṭṭhantā maṇuyalambhe ||*¹

and he tells ten stories, of which the second (*pāsaga*) is the story of Candragupta and Cāṇakya given by Jacobi Hem. Par App. p. 13 ff., and the sixth one (*sumiṇa*) is that of Mūladeva which has been edited by Jacobi Ausg Erz p 56 ff. (it has been also translated into German and dealt with by me in *Paccekabuddha-gesch* pp. 57—83. Cp. also Pavolini GSAI IX, 175 ff., J. J Meyer Hindu Tales p 191 ff.; Bloomfield Proc American Phil. Soc vol. 52, p 616 ff.)

2. *vissambhiyā . prākṛtatvād anusvāsaḥ | viśvabhṛto jagatpū-rakāḥ |* D.

4. *tao tatas tadanantaram tako vā prāṇī Ś — cāṇḍālo mā-taṅgaḥ | yadi vā śūdreṇa brāhmaṇyā jātā cāṇḍālo vakkaso varṇān-tarajanmā || tathā ca vṛddhāḥ || bāmbhaṇeṇa suddhe jāo nisāo | bāmbhaṇeṇa vesie jāo ambattho tti vuccai | tattha ṇisāeṇam am-batthie | jāo jo so vakkaso bhaṇṇai || iha ca kṣatṛiyagrahaṇād utta-majātayaḥ | cāṇḍālagrahaṇān nicajātayo | vakkasagrahaṇāt sam-kirṇajātaya upalakṣitāḥ ||* D. I do not know what authority De-vendra relies on (*vṛddhāḥ*), but cp. Kāuṭ. p. 164 sq.; Manu X, 8 sq.; elsewhere a Pulkasa (Pukkasa) is said to be the son of a

¹ Quotation from Niry. 166.

Niśāda and an Ugrī (Kāut. p. 165, 9) or of a Nisāda and a Śūdrī, Manu X, 18.

5. *āvattajonisu : āvarttaḥ parivarttas tatpradhānā yonayaś caturaśītilakṣapramāṇāni jīvotpattisthānāni āvarttayonayaḥ* || D — Ś. mentions a varia lectio *savvaṭṭha iva khattiyo*.

6. *vinihanyante viśeṣeṇa nipātyante* | D.

7. Ś. mentions a varia lectio *ājāyante maṇussayam*.

8. *vigraham āudārikaśarīram* ¹ | D. — D. quotes the following verse to give the etymology of the word *dharma* :

durgatiprasṛtān jīvān yasmād dhārayate tataḥ |

dhatte cātān śubhe sthāne tasmād dharma iti smṛtaḥ ||,

and in the following a verse to scorn the Buddhists.

mṛdvi śayyā prātar utthāya peyā bhaktam madhye pānakam cā-
parāhne |

drākṣākhaṇḍam śarkarā cārdharātre mokṣai cānte Śākyaputreṇa
drṣṭaḥ ||

The last verse is quoted from the commentary to Sthān. VIII and translated into German by Leumann WZKM. III, 332 n. 2. It seems to be rather a commonplace quotation, for I have met with it in some other passages in Ś. and D.

9. *neāuyā* (also in IV, 5; VII, 25; X, 31 &c.) is said to be *nāiyāyika* by D. and other commentators, and also by modern scholars, cp. e. g. Leumann Āup. S. 130; Pischel §§ 60. 118 — D : *bahavo 'neka eva paribhassai tti paribhṛkyaṇṭi cyavante prakramān nāiyāyikamūrgād eva | yathā Jamālīprabhṛtayaḥ* | Here is told the story of the seven schisms in the Jain church; the story also occurs in Āvaś Nirya VIII, 56 ff.; Ś. to Nirya 173 ff. These stories have been treated in an excellent way by Leumann Ind. Stud. XVII, pp. 91—135; cp. further the well-known treatise on the origin of Śvetāmbaras and Digambaras by Jacobi ZDMG. XXXVIII, 1 ff. (and XL, 92 ff.).

12. According to Ś the *Nagārjunīyāḥ* recite this sūtra in a totally different way: *cauddhā sampayam laddhuṃ iheva tāva bhāyate | teyae teyasampanne ghayasitti vva pāvae || bhāyate = bhārājate*, but the sense of the whole is not quite clear to me; the verseend: *ghṛtaśikta iva pāvakaḥ* is not uncommon in Buddhist literature. — *ujjuyabhūyassa : rjubhūtasya caturaṅgaṇapṛāptyā muktīm prati praguṇibhūtasya* | D.; he quotes the following verse:

¹ Cp. Cūrṇi and Tīkā to Āyār I, 5, 2, 1 (Schubring s. v.).

*tanāsamthāranāvīṇṇo vi muṇivaro bhāṭṭharāyamamayamo ho |
jaṃ pāvai muttisūhaṃ katto taṃ cakkavaṭṭi vi ||*

i. e. 'the bliss of final liberation which the best sage, loathing the grass-bed and relinquishing lust, pride and illusion, attains — how could even a universal monarch reach that?'

13 *vigimca : vivigdhi prṭhakkuru* | D.; according to the commentators and Schubring Āyār. s. v. from *vic-* 'to divide, separate'. Pischel § 485 is mistaken in thinking it a derivation from *vi-kr-* 'to cut off' About *sameiṇu*. cp. Pischel § 502. *khantī* = *kāntiyā*; forms in *-ie* (for *-īe*) are only quoted from Apabhraṃśa by Pischel § 385 (cp. note on I, 26 supra).

14 *visālisēhuṃ : māgadhadeśibhāṣaya visadṛśāḥ* | D; cp. Pischel § 245.

15. Concerning *puvva* cp. Jacobi SBE. XLV, 16 n

17. *dāsaporusam : dāsās ca preṣyarūpāḥ porusam ti prākṛta-
tvāt pāuruṣeyam ca padātisamūho dāsapāuruṣeyam* | D. — *kāma-
khandhāṇi : ete kāmā manojñasūbdādayas taddhetavaḥ śkhandhās
tattatpudgalasamūhāḥ kamaskhandhāḥ* | D.

19 *ahāyuyam . yathāyur āyuso 'natikrameṇa* | D.

20 D. quotes the following verse:

*dagdhabīje yathātyantam prādurbhavati nāṅkuraḥ |
karmabīje tathā dagdhe na rohati bhavāṅkuraḥ ||*

which I have certainly met with elsewhere, although I cannot point out the exact passage.

Chapter 4.

D.: *uktam tṛtīyam adhyayanam adhunā caturthāvasaras tasya
cāyam abhisambandhaḥ | ihānantarādhyayame catvāri mānuṣatvā-
dīny aṅgāni durlabhānīty uktam | iha tu tatprāptāu api mahate
doṣāya pramādo mahate ca guṇyāyāpramāda iti manyamānaḥ pra-
mādāpramādāu heyopadeyatayāha ||*

1. *asaṃkṣhayam : asaṃskṛtam asaṃskaraṇīyam jivitam prāṇa-
dhāraṇam | yan na śatāir api sato vardhayitum tṛṣṭitasya vā
karmapāśavad asya sandhātum śākyatvāt* | D.; he quotes the following verses:

vāsāim do va tinñi va vāhijjai jaraggharam pi sedhīe |
sā kāvi natthi nāi siddijjai jiviyam jīe ||

and: *maṅgalāḥ kūtukāir yogāir vidyāmantrāis tathāṣadhāḥ |*
na śaktā maraṇāt trātum sendrā devagaṇā api ||;

and to the following he quotes:

jayā ya rūvalāvannaṃ sohaggam ca vināsae |
jarā vḍambae deham tayā ko saraṇam bhavē ||
rasāyanam nisevanti mamsam majjarasam tahā |
bhujyanti sarasūhāram jarā tahavi na nassae ||

1. e. 'when old age destroys beauty and charmingness and transforms the body, who will then bring help? They devote themselves to elixirs, flesh and liquors, and eat seasoned food, but old age does not perish nevertheless'. To illustrate this verse a story is told of the wrestler Atṭaṇa from Ujjayinī who, after having vanquished all his opponents, was overcome by fear of old age, and took the vows.

2 There is a *varia lectio* *amayam gahāya* (Ś), but the sense seems to be the same. *pāpakarmabhiḥ kṣvāṇyādibhir anuṣṭhā-*
nāḥ | D — pāsā iva pāsūḥ | bandhanahetuvāt stryādayaḥ | . .
payatīya ttī āṣatvāt pravṛttāḥ | D. The following verse is quoted:

vāriḡayāna jālam timīna harināna vaggurā ceva |
pāsā ya saunayānam narāna bandhanam itthīo ||

1. e. 'the net is the bond of the great fishes living in the water, and the trap that of the antelope; the snare is that of the birds, but that of men are women'.

3. Ś reads *pecca* which he explains by *prekṣadhvam*, but this seems to be scarcely possible. However, he mentions *pecca* as *var lect*, and also gives the following half-verse *evam payā*
pecca iham ca loe | na kammuno piḥai no kayāi, but it is not quite clear if this is meant to be a *pāṭhāntara* or a quotation. According to D. *kṛtyante* (cp. *kiccat* = *kṛtyate* in b) is to be supplied after *payā* (: *prayāḥ*). D. quotes this verse:

yad iha kṛyate karma tat paratropabhuḡyate |
mūlasikṭeṣu vṛkṣeṣu phalam śākhāsu jāyate ||

and tells two stories of burglars, one of which is also briefly related by Jacobi SBE. XLV, 18 n. 2, and the other one is a story of a burglar who went in the day time to look at the hole he had broken in a wall, and not being able to restrain his joy when people expressed their surprise at the cleverness of the

thief, was taken by the police. One is reminded here of *Mṛcch.* act III, v. 13, where Śarvilaka boasts of his cleverness: the townspeople will admire the next day the hole that he has broken in the wall.

4. D. takes *te* as *tava*, which seems to be rather suspicious; I think it belongs to *bandhavā*. He quotes the following verses:

bandhavā suhino savve piimāiputtabhāriyā |
piivaṇāo niyattanti dāṇa salilamjalim ||
abbhukkanti vi tam gehaṃ piyammi vi mae jaṇe |
hiṭṭhā tenajjiyaṃ dāvvaṃ taheva vilasanti ya ||
atthovajjanaheūhim pāvakammehim perio |
ekkaṃ ceva so jāi doggaṃ dūhabhāyanam ||

1 e. 'all relatives and friends, father and mother, son and wife go back from the churchyard, having given a handful of water; they besprinkle the house when a dear (friend) is dead, and after that they enjoy the wealth he had collected; but he himself goes alone, sent forth by bad actions, caused by storing up wealth, to hell, the place of sufferings'

5 *divapanaṭṭhe* is a composition of which the two parts have a wrong position one to the other; the word ought to be *pranaṣṭadīpaḥ*. But Ś also thinks it possible to explain *dīva*^o by *dvīpa*. I think that would give a rather bad sense.

6 *supteṣu dravyataḥ śayāneṣu bhāvatas tu dharmam praty ajāgratsū |* D. The *bhāruṇḍa* has two heads and three legs and is used as a standard of watchfulness. In KS. § 118 it is said of Mahāvīra that he was *bhāruṇḍapakkhiva appamatte*, and D. here quotes a verse:

ekodarūḥ pṛthaggrivā anyonyaphalabhakṣiṇaḥ |
pramattā hi vinasīyanti bhāruṇḍā iva pakṣiṇaḥ ||

which occurs with a slight alteration (*asaṃhatā* for *pramattā* hi) in Pūrṇabhadra's Pañc. ed. Hertel II, v. 6 (p. 127, 16—17) and in Pañc. ed. Buhler & Kielhorn V, 101. The story told to illustrate this verse is that of Aḡaḡadatta, which was edited by Jacobī in his Aug. Erz. p. 73, 16 ff.

7. *jam kimci: yat kimcid duścintitādy api pramādapadam pāśam iva pāśam bandhahetutayā manyamāno janānaḥ |* D. — *lābhāntare apūrvaprāptiviśeṣe sati kim uktām bhavati | yāvad viśiṣṭa-tarasamyagdarśanāvūptir ataḥ sambhavati tāvad idaṃ jīvitam prāṇadhāraṇarūpaṃ vṛmhayitvā akālopakramarakṣaṇena annapāno-payogādibhis ca vṛddhiṃ nītvā |* D. AMg. *vūhai* is = *vṛmhayati*

(cp. Pischel § 76) 'to cause to increase'. The story told to illustrate this verse is that of Maṇḍiṇya, edited by Jacobi in *Ausg. Erz.* p. 65 ff

8. *chandamniroheṇa* is the reading in all the Mss; it is = skt. *chandonirodhena*, and ought rather to be *chanda°*, the form *chandas-* having been altered into an *-a-noun chanda-*; but it seems as if we had here the nominative *chandam* instead of the crude form in composition. — D tells a very short parable of a broken-in horse and an unbroken-in one, describing their respective behaviour during the battle.

9. *śāśvatavādīnām nirupakramāyusām | ye nirupakramāyusakatayā śāśvatam vātmanam manyante | teṣām iyam (upamā) yuyetāpi na tu jalabudbudasamānāyusām |* D. About *kālopanī* &c. cp. *Āyār.* I, 6, 5, 6.

10. *vivekaṃ dravyato bahiḥsaṅgaparītyāgarūpaṃ bhāvataḥ kaṣṭhapaṭihārātmakam |* D — *samayā : samatayā samasatrumitratayā |* D

12. *tathāprakāreṣv api bahulobhanīyeṣv api mṛdusparśamadhurarasādīṣu |* D — *koḥam : D has rakṣen nivārayet krodham.* The reading: *māyam na seve payahejja loham* is given by Ś A.; *payahēja* is = *prajāhyāt*, and occurs also in Sū (cp Pischel § 500)

13. *parapravādīnaḥ paratīrthikāḥ |* D. — *ahamme : ete adhamahetutvād adharmā ity amunollekhena jugupsamāno unmārgayāyino 'mī iti tatsvarūpaṃ avadhārayan | na tu nindan nindāyāḥ sarvatra niṣedhāt |* D.

Chapter 5.

D.. *uktam caturtham adhyayanam sāmpratam akāmamarāṇīyākhyam pañcamam ūrabhyate | tasya cāyam abhisambandhaḥ | antarādhyayane 'kāṅkṣed guṇān yāvac charīrabheda' ity abhidhātā maraṇam yāvad apramādo varṇitas tato maranakāle 'py apramādo vidheyaḥ sa ca maraṇavibhāgaparyññānata eva bhavati | tato hi bālamaraṇādi heyam hiyate paṇḍitamaraṇādi copādeyam upādiyate tathā cāpramattatā jāyata ity anena sambandhenāyātām idam ity ato 'sya prārambhe maraṇavibhāgam nirvyuktīkṛtābhīhitam samkṣepatas tavad ucyate ||*

There are seventeen different sorts of death enumerated in the *Niryukti* vv. 220 ff. They are exhaustively dealt with by Śāntisūri and shortly stated by D., thus:

1. *avīcīmarāṇam* : *vīcī vicchedas tadabhāvād avīcī nāraka-tiryagnarāmarāṇām utpattisamayāt prabhṛti nyānījāyuhkarmadalikānām anusamayam anubhavanād vīcīṇam* ||

2. *avadhīmarāṇam* : *māyādāmarāṇam* | *yāni nārakādibhavanibandhanatayāyuhkarmadalikāny anubhūya mṛyate* | *mṛto vā yadi punas tāny evānubhūya mṛīyati* | *tadā taddravyāvadhīmarāṇam* | *sambhavati hi gr̥hītojjhitānām api karmadalikānām grahanam parināmanavācītryāt* | *evam kṣetrādīṣv api bhāvanīyam* ||

3. *antikamarāṇam* : *yāni nārakādīyāyuhkatayā karmadalikāny anubhūya mṛyate* | *mṛto vā na punas tān anubhūya mṛīyati* | *tad dravyāntikamarāṇam* | *evam kṣetrādīṣv api vācyam* ||

4. *balanmarāṇam*¹ : *samjamajogavisannā maranti je tam balīyamāraṇam tu*² | *bhagnavratapariṇatinām vratinām evātat* ||

5. *vasārttamarāṇam* : *īndiyavisayavasagēyā maranti je tam vasārttam tu*³ | *dīpaśekhāvalokanākulitapataṅgavat* ||

6. *antaḥśālyamarāṇam* : *lajjāe gāravena ya bahusuyamaena vāvi ducariyam*⁴ | *je na kahenti gurūṇam na hu te arāhagā honti* || *gāravapamikanibuddhā*⁵ : *aiyārā je parassa na kahenti* | *damsaṇānācaritte sasallamarāṇam bhāve tesim* || *punar gāuravūbhīdhānam asyāivātīdūṣṭutūlākyāpanārtham parasyety ācāryāder etasyāiva phalam āha* || *evam sasallamarāṇam māriṇa mahabbhae taha durante*⁶ | *suṇam bhamanti jīvā dīhe samsārakantāre* ||⁷

7. *tadbhavamāraṇam* : *mottum akammabhūmayanaratirīe suragūne ya neaīe* | *sesānam jīvānam tabbhavamāraṇam tu kesim pi* ||⁸

8. *bālamāraṇam*

9. *pañḍitamāraṇam*

10. *mīramāraṇam*

{ *avirayamarāṇam* : *bālamāraṇam* | *virayāna pañḍīyam benti* | *jānāhi bālapañḍīyamāraṇam tu desavirayānam* ||⁹

11. *chadmasthamāraṇam*

12. *kevalīmarāṇam*

{ *manapajjavohināni* : *suyamaṇāni maranti je samanā* | *chaumatthamarāṇam eyam kevalīmarāṇam tu kevalīno* ||¹⁰

¹ This is the reading of the Mss.; but according to the Niry. it ought apparently to be rendered *balākamāraṇam*.

² Niry. 226 a.

³ Niry. 228 b.

⁴ *puvavēyam* Ms. Berlin 706, fol. 408^a ⁵ Hc. IV, 101.

⁶ *mahābbhae durantaṇmi* Ms. Berlin 706, fol. 408^b

⁷ These three verses are from the Niry. 229—231.

⁸ Niry. 232

⁹ Niry. 234.

¹⁰ Niry. 235.

- | | |
|---------------------------------------|--|
| 13. <i>vāihāyasamaranam</i> | { <i>giddhāibhakkhanam giddhapattḥao</i>
<i>bandhanāi vehāsam ee donni vi</i> |
| 14. <i>gḍhraprīṭhamaranam</i> | |
| 15. <i>bhaktaparijñā</i> ² | { <i>bhattaparinnā imginipāvogama-</i>
<i>nam ca tinni maranāim kannā-</i>
<i>samajhimajettḥā ii samghayanena</i>
<i>uvasittḥā </i> |
| 16. <i>iṅgini</i> | |
| 17. <i>pāvogamanam</i> | |

Concerning *pāvogamaṇa* cp. Leumann Āp. S. 137; Jacobi SBE. XXII, 77 n. who explains the word as = *prāyopagamana*: it is 'the motionless waiting for death'. The three last modes of death are fully described in Āyār I, 8, 8, 1 ff. (SBE. XXII, p. 74 sq.), cp. J. J. Meyer Hindu Tales p. 101 n. 1. The commentary of Ś on the Niryukti gives exhaustive information upon these subjects, but it is of too great an extent to be quoted here — that is the reason why I have confined myself to the short quotations given above.

1 *duruttaram : vibhaktivyatyayād duruttare* | D. Ś. gives also a varia lect. *duruttare*. Concerning *udūhare* cp. Pischel § 466

2. According to Ś there is another reading *santi-m-ee* instead of *santime ya*. — *akkhāyā : ākhyāte purātanatīrthakṛddhīr api kathite* | D

3 Concerning *ukkosa-* cp. Pischel § 112; cp also *akkūsa-*, *ukkusa-* = *gacchatī* Hc. IV, 162 (Deśin. 1, 37. 117)

5 *kūḍāya gacchai kūṭam dravyato mṛgādibandhanam bhāvato mithyābhāṣanādi | tasmīn gacchaty anekārthavāt pravartitate | sa hi māṃsādilolupatayā mṛgādibandhanāny ārabhate mithyābhāṣanādiṃ vā sevate* || D.

6 *kāliyā : kālikā anīśatkalāntaraprāptayo ye 'nāgatabhāvi-janmasambandhināḥ* | D.

7 Cp SBE XLV, 21 n 2 and Āyār I, 6 1, 4. *iti bāle pakuvvai* (Schubring) *kesa-* is = *kleśa-* (generally *kileśa* in Prakrit), cp. Pischel § 296.

D. tells a short story of a certain shepherd who, during his midday-rest, pierced all the leaves of a *nyagrodha*-tree with his arrows and afterwards on the command of a prince shot through the eyes of the king, brother of the prince. He did the first thing *anarthāya*, the second *arthāya*.

¹ Niry. 236.

² or better °*pratyākhyūna*.

9. *māilla : māyi paravañcanopāyacittatvāt* | D; cp. Pischel § 595. *saḍhe : tattannepathyādikaraṇato 'nyathabhūlam ātmānam anyathā darśayati Maṇḍikacāuravat*¹ || It is, of course, skt *śaṭha* 'wicked, cunning, deceitful'.

10. D. quotes the following verse:

satyaṃ vacmi hitaṃ vacmi sāraṃ vacmi punaḥ punaḥ |
asminn asāre samsāre sūraṃ sārāṅgalocanā ||

I have retained *duhao* in the text, it being the most common form (Pischel § 436); but D has *duviho ti dvidhā* (cp. Pischel § 451). *dvidhā dvābhyām rāgadveṣātmakābhyām bahirantaḥpravṛttātmakābhyām vā prakārābhyām malam aṣṭaprakāraṃ karma samecnoti badhnāti* || D

11. *āyamkena : ātañkenāśughātena śūlavisūcīkādirogeṇa* | D.

12. *ṭhānā : ṣṭhānāni kumbhivāntaranyasipattravanādīni* | D. — *vedanāḥ śītoṣṇasāśmalyāsleṣanādayaḥ* | D.

14. *jānaṃ ti jānann avabudhyamānaḥ* | D. Ś. records another reading *ogāḍho* for *oinno*; he himself further reads *akkha-bhamgammi* = *akṣabhaṅge*, but mentions also the reading of our text

16. *dhūrta* is explained by *dyūtakara*.

18. Ś mentions the reading of our text *vippasannam aṇāghāyaṃ* as a *pāṭhāntara*, and even mentions another one, viz. *suppasannehim akkhāyaṃ*. His own reading seems to be something like *suppasannam ato khāyaṃ* (?), which is not quite intelligible. *vusimao : ārṣatvād vaśyavatām vaśyāny āyattāni prakramād indriyāni vidyante yeṣāṃ te vaśyavantaḥ* || D. As for the grammatical construction cp Jacobi SBE. XLV, 22 n. 1. The word occurs also in v. 29 infra, and I consider it extremely doubtful whether it is really = *vaśyavant-*, but I can offer no other plausible explanation².

20. D. gives the following story: *ego sāvago sāhuṃ pucchai | sāvagānaṃ sāhūnaṃ kim antaraṃ | sāhūnā bhaṇnai | sarisava-Mandarantaraṃ | tao so āulihūo pucchai | kulīṃgasāvagāna ya kim antaraṃ | teṇa bhaṇnai | tam eva sarisava-Mandarantaraṃ | tao samāsāsio | jao bhaṇiyaṃ ||*

desikkadesavirayā samaṇānaṃ sāvagā suvihiyānaṃ |

tesim parapāsandā ekkam pi kalaṃ nagghanti ||

i. e. 'A layman asked a monk: What is the difference between

¹ Cp. note to Chap. IV, 7 supra.

² There is at least a slight possibility that *vusimant-* might be = *vyavasāyavanta* 'resolute, energetic, painstaking'.

pious laymen and monks? The monk answered: The (same) difference (as) between a mustard-seed and (mount) Mandara. Then he became perplexed and asked: And what is the difference between false ascetics and pious laymen? He answered: That is also the (same) difference (as) between a mustard-seed and (mount) Mandara. Then he took courage. And it is said: Pious laymen, practising the partial abstinence¹ are not worth one single sixteenth part² of duly composed monks, nor are heretics (worth one single part) of these (pious laymen)'.³

21 *saṃghāḍī*⁴ (*saṃghāḍi vastrasaṃhatijānītā* D. and Avacūri to B¹) is not translated by Jacobi SBE XLV, 23. It is, of course, the Buddhist *saṃghāḍi* 'one of the three robes of a Buddhist monk' (Childers, BR), and denotes here the Buddhist monks as being false ascetics as well as the Brahminical ones. The word *paryāyagam* seems to be *paryāyagalam* (*paryāya-* means 'the reiteration at regular intervals of a formula or else periodic circumambulation at the Atirātra').

22 *piṇḍolaya-* is explained by Ś, Dev and Av B¹ as *piṇḍāvalaga(ka)-* and *paradattoṣajivīn-*. Of course, pkt *piṇḍolaya-* might be *piṇḍāvalaga-*, but such a word does not exist in saṃskṛit. *piṇḍoli* is explained as 'remnants of food' in H. 427. I assume that *piṇḍola(k)a-* was originally a nickname for certain mendicant friars, bestowed upon them by those who opposed their ways of life and doctrines, cp 'the Buddhist monk *Pinḍola-Bhāradvāja* (CV V, 8; Divyāv p 399 &c) who may have got this name from his Brahminical or heterodox adversaries. D. gives the following example: In the town of Rājagṛha a certain mendicant friar (*piṇḍolao*) did not receive any alms. Being angry he climbed up a high mountain in order to throw himself down upon the people, but fell on a rock, was crushed to pieces, and went to hell. *bhikkhāe* (also in v 28 infra) is explained by Ś. and D as being = *bhikkhādo*, but I think it possible that we have here a formation with prolonged suffix-vowel of the type *khuddāga*, °*cūli-yāga* (Ind. Stud. XVI, 254, 280) &c., cp Pischel § 70. D. quotes the following verse:

*avirāhīyasāmaṇassa sāhuno sāvagassa ya jahaṇṇao |
uvavāo Suhamme bhaṇṇo telokkadamsiṇim ||*

¹ On *deśapirata* cp. Umāsvatī IX, 35 sq.

² Cp. IX, 44 (infra) *na ... kalam agghai soḷasam* and Dh. 70.

i. e. 'a monk who has not broken his vows and a pious layman are said by those who know the three worlds to be reborn at least in the Sudharma (-heaven)'.¹

23. *agārisāmāyamaṅgāni . agārino gṛhinaḥ sāmāyikam saṃyak-tvaśāntadeśaviratirūpaṃ | tasyāṅgāni niḥśaṅkitākālādhyayanānūvra-tādirūpaṃ agārisāmāyikāṅgāni ||* D. But the word may also mean the same as the technical term *sāmāyika-m-āyāṃ* (*ekkārasa*) *am-gāṃ* (cp Weber Ind. Stud. XVI, 245 and passim) or perhaps the *aṅga*'s specially apt for laymen (*agārin*) viz *aṅga* 7 ff. *duhao* is here said by D. to be = *dvayoh*, which is quite possible, it being formed in analogy with *ubhayoh*

24 *jakkhasalogayam* is, of course, *yakṣasalogatām*. The reading of B¹ *jakkhesa*^o would give *yakṣeśalogatām*, but *lokatā* = *salokatā* does not seem to exist (in MBh VII, 6519 the Ed. Bomb reads *gantā salokatām* for *gantāsmi lokatām* in Ed. Calc.).

27 *kāmarūpinaḥ | abhilāṣānurūparūpavidhāyinaḥ || — adhu-nopapannasamkāśāḥ | prathamotpannadevatulyāḥ ||* D

29 *tesam &c : teṣāṃ anantarābhūtavarūpānām yatīnām śru-tvākarnyoktarūpāṃ sthānāvāptim iti śeṣaḥ ||* D This is a very elliptical construction, and the sentence is rendered otherwise in SBE. XLV, 23. D quotes the following verse

*sugahiyatavapavvayanā visuddhasammattanāṇacārittā |
maranam ūsavabhūyam mannanūti samāhiyappano ||*

i e 'those who have hold themselves firmly to penance and re-nunciation, who have pure faith, knowledge and behaviour and possess a concentrated mind think of death as of a festival'

32 The words *āghāyaya samussayam* are translated by Jacobi SBE. XLV, 24: '(the time) for quitting one's body', and must be skt *āghātāya samucchrayam*; *samussaya-* is = *deha-* in Āyār. I, 4, 4, 2, and in Buddhist texts *samucchraya-* also means *deha-* (cp. e. g Burnouf Lotus p 355)¹, and *āghāyaya* stands for the common form *āghāyāe* in verse, cp Pischel §§ 363, 364 About *tinham*: viz the *bhaktaparijñā* (or *°pratyakhyāna*), *iṅginī* and *pādapopagamana* (i e. *prāyopaga-mana*), cp. Jacobi SBE. XLV, 24 n. 1.

¹ Cp. also Mahāvastu III, p. 369, 5: *sphuliṅgajālā va tato samuc-chrayāḥ*, which I have misunderstood in WZKM. XXVIII, 228; *samuc-chraya* here means the same as *kāya* in the corresponding Pāli-verse (Jāt. 522, g. 21), i. e. 'body'.

Chapter 6.

D.: *uktam pañcamam adhyayanaṃ sūmprataṃ kṣullakanirgran-
thīyākhyam ṣaṣṭham ārabhyate | asya cāyam abhisambandho 'nan-
tarādhyāyane maraṇavibhaktir uktā tatrāpi cānantaram paṇḍita-
maranam tac ca 'virayānaṃ paṇḍiyaṃ bentī iti 'vacarād viratā-
nām eva na cāste vidyācaraṇavikalā iti | tatsvarūpam anenocyate |
ity anena sambandhenāyātām idam ca vidyācaraṇe nirgranthagu-
nāv iti nirgranthasvarūpaṃ tāvat kim cid ucyate ||*

*pulāgavakusakusilā niyaṇṭhasināyagā ya nāyavvā |
eesiṃ pameanha vi hoi vibhāsā imā kamaso¹ ||*

There follows a long quotation from the Niryukti concerning the different sorts of false and true ascetics, which is explained in Śāntisūri's 11kū fol. 135^b ff. Cp. Umāsvāti Tattvārthas. IX, 48 (Jacobi ZDMG. LX, 541).

1. I have written *jāvantavijjā*^o on the authority of Ś. A B¹⁻²; Jacobi has *jāvantī 'vijjā*^o, which is also found in the *pratikā* to D. From the collections made by Pischel § 173 it seems as if the second vowel was generally conserved; but the detailed rules for elision of vowels in Prākṛit and Pāli have been discussed by Jacobi in Indog. Forsch. XXXI, 211 ff (cp. also Johansson Indog. Forsch. XXV, 219). Ś. mentions that the *Nāgārjunīyāḥ* read as follows: *jāvantavijjāpurisā savve te dukkha-m-ajjīyā*.

2. Cp SBE. XLV, 24 n. 3. Ś. records a varia lectio: *tamhā samikkha medhāvi*

3 Cp. Āyār I, 2, 1, 2; Sū. I, 9, 5

4 Concerning *sapehāe* cp. SBE XLV, 25 n. 2; Pischel § 593 (the latter has clearly gone too far in thinking only *sampehāe* — in verse *sāpehāe* — to be allowable; here it is evident that we have to read *sapehāe* = *svaprekṣayā*) *chinda* is, of course, an imperative, not = *chindyāt* (D.)

5. After this verse the MSS. insert the following one:

*thāvaraṃ jaṃgamam ceva dhanam dhannam uvakkharam |
paccamāṇassa kammehiṃ nālam dukkhāo moyane ||*

translated in SBE. XLV, 25 n. 3; but as it is not mentioned by Ś. and only mentioned, but not explained, by D., I have not put it into the text.

¹ Niry. 251.

6. The construction of the first half-verse in the commentary seems to give no sense at all. Jacobi has not followed it at all through in his translation (SBE. XLV, 25). D explains *piyāyae* as Acc plur. from *piyāuya-*, *piyāyaya-* = *piyātman-*¹, which gives sense, but absolutely no construction. I think the word is to be explained in quite a different way: we have in Pāli a denominative verb *piyāyati* 'to be fond of, to be devoted to, to honour' (Childers) of which I cannot produce any examples from the AMg. or Jaina Mahārāṣṭrī; but there is nothing at all that argues against its existence there. From a form **piyāyai* or **piyāei* this *piyāyae* would, of course, be the optative, and we should then get a tolerably clear sense from the first half-verse: *adhyātmaṃ sarvataḥ sarvaṃ dṛṣṭvā prānān prīṇayet* 'seeing that everything that happens to somebody concerns him personally one should be friendly towards (all) beings'.

7. *dogumchī*²: *jugupsate ātmānam āhāram antareṇa dharmadhurādharanākṣamam ity evamśīlo jugupsī* || D. — D. points to the necessity of eating out of one's own bowl, not out of one belonging to the *gr̥hastha*'s, cp. e. g. Sū I, 9, 20 (and also Mhv. I, 70, 4). Ś. here quotes a verse in Prākṛit which he says is taken from *Svāyambhuvācārya*, a name that does not occur elsewhere, as far as I know.

8. For the wrong explanation of this verse in the commentary cp. SBE XLV, 25 n. 5. Ś. quotes a *varia lectio āyāriyam* = *ācārikam*.

9. *vāyāvīryamellenā*: *vāgvīryam vacanasaktir vācālateti yāvat tad evānuṣṭhānaśūnyam vāgvīryamātram* || D.

10. According to Ś there also exists a reading *pāvakiccehim*.

11. *manasā katham vāyam upacitaśarirā varṇādīmantas ca bhaviṣyāmaḥ | kāyena rasāyanādīnupayogena | vākyaena vacasā rasāyanādīprastāvanātmakena* || D. — Ś. reads *manasā vayasā ceva* and mentions the reading above as a *pāṭhāntara*.

12. Concerning *dīham addhānam saṃsāraṃmi* cp. *saṃsāraṃ dīgham addhānam*, an expression common amongst the Buddhists, e. g. Saṃy. IV, 2, 4 &c.

¹ Cp. Āyār. I, 2, 3, 4: *sabbe pāṇā piyānyā*.

² Pischel § 74 has *dogamchī* for this passage, but I have found no such form in the Mss. here.

14. Ś. reads *vivicca*, and gives *vigimca* as a *varia lectio*. About *kālakamkhī parivvāc* cp. Āyār. I, 3, 2, 1. — *pinḍasyodanādeḥ pānasya cāyāmādeḥ* | D.

15. *sannidhim anyadinabhayanārtham bhaktādisthāpanam* | D. — For *pakkhipattam* cp. SBE. XLV, 26 n 2; but there also existed ascetics who used feathers for their dress, cp. WZKM. XXIV, 401 n.

In the last passage *Vesāḥ* is, of course, *Vāsālukaḥ*; but D says. *viśālāḥ śiṣyāḥ* | *yaśaḥprabhṛtayo vā guṇā vidyante yasya sa viśā'ikaḥ*. ||

Chapter 7.

D. *vyākhyātam kṣullakamgranthīyam śaṣṭham adhyayanam sāmpratam āurabhīyam saptaṁ ārabhyate* | *asya cōyam abhisam-bandhaḥ* | *ihānantarādhyayane nirgranthatvam ūktam tac ca rasa-grādhīpurhārād eva jāyate* | *sa ca vipakṣe apyādaśanāt tuttvaḍ-ṣāntopanyāsaibvārenāiva pariṣphuṣam bhavati rasagrādhidoṣadar-śakorabhrādīḍṣāntapratipūdakam idam ārabhyate* | *ity anena sam-bandhenāyātām idam adhyayanam atra corabhrādīḍṣāntapañcakam abhidheyaṁ* | *yad āha niryuktikṛt-*

urabbhe kūgini ambae ya vavuhāc sāyare ceva |
pannee dūṭṭhantū urabbhijjamu ajjhayaṁ ||¹

Of these examples the first one is treated in vv. 1—10, the second and third in vv. 11—13, the fourth in vv. 14—22, and the fifth, which has got the rather ill-suited name *sāgara* (comparison between the dew-drop and the ocean), in vv. 23 ff.

1. *āsam ādīyate ājñāpyate vividhavyāpāreṣu parijano 'sminn āyāta ity ādeśo 'bhyaṛhitāḥ prāhunāḥ* | D. But this is a false etymology, for *ādeśa-* could certainly never have that meaning; *āsa-* is rather *āveśa-*, which is explained by the commentary to Āyār. I, 2, 5, 1 (Sū II, 1, 56) as = *pāhunaya*, *prāghūrṇaka* (Schubring Āyār. s. v.; cp. Leumann Āp. S. s. v. *āesana-*)². About *yavasa* cp. SBE. XLV, 27 n. 3. D. tells a short story of a ram who was well fed as his

¹ Niry. 290.

² However, Edgerton JAOS. XXXVIII, 206 f. has found *ādeśa-* in the Vikramacar in the sense of Hindi *ādes* 'salutation, greeting'.

owner expected a guest to arrive; a calf envied him but was told by his mother that he had better be content with his dry grass as the other one ate 'the food of death' (the verse is from Niry. v. 292) Cp Jātaka n'o 30, with which there certainly exists a close connection, for the verse of the Jātaka runs thus *mā muni-kassa pihāyi āturannāni bhuñjati | appossukko bhusam khāda etam dighāyīlakkhanam ||* while Niry v 292 runs: *āuracinnāim eyāim jāim carat nandī | sukkhatīnehi lādāhi (?)¹ eyam dīhāulakkhanam ||*

2. Ś. reads *paḍikamkhae* instead of *pari*^o

3 D here tells the end of the story quoted in the comm on v 1 when the guest arrived the ram was miserably slaughtered and eaten, and the calf now saw his mistake and repented of it

5 Ś. records *kohi* (: *krodhin*) as a *pāṭhāntara* for *bāle*, and seems also to have known *bāle* as a variant of *tene* — *kam nu hare kam nu lasyārtham nu iti vitarke harṣyāmīty avyavasāyī | D.*

7. *ayakakkarabhoi* = *ajakarkarabhogī* . *karkarāyate tac ceha prastāvād atipakvam māmsam | D.* Skt *karkara* has no such meaning, as far as I am aware — *tunḍilo jātabhajjatharah* (as for *tunḍilla* instead of *tunḍilu*, *tundula* cp. Pischel § 595 n. 6)

8 D quotes the following verses

*arthānām arjane duḥkham arjasya ca rakṣane |
nāśe duḥkham vyaye duḥkham dhig artho duḥkhabhājanam ||*

and

*dyūtena maāyena paṇāṅgunābhis toyena bhūpena hutāśanena |
malāmlucenāmāhurenu nāśam nūyeta vittam kva dhane sthīratvam |*

10 *dehā* is the reading in A; D has *dehāc charirād*.

11. Cp. *koḍim vārūḍiāe vva hārinti abuhā janā* ZDMG. LXIV, 401. The common form in Skt. is *kākinī*; but A has *kāganie*, and D. explains it as = *kākanyāḥ* . *apaccham* = *apathyam*. D. gives two short *drṣṭānta*'s: one of a man who lost 1,000 *kārāṇa*'s on account of a single one, and another of a king who died from eating too many mangoes.

13. *hārinti* is a *pāṭhāntara* for *jīyanti* according to Ś. Concerning the duration of a *ayuta* vide SBE. XLV, 29 n. 1.

14—15. To illustrate these verses D. tells a story of a rich merchant who had three sons; in order to get to know their cha-

¹ One might read *sukkhatiṇe hi khadāhi* (cp. *khada* in the Jātaka) or something like that.

racters he gave each one of them a large sum of money, and sent them out to trade. They behaved exactly like the three men mentioned in the text. Cp. SBE. XLV, 29 n. 2 (the treatise by Dr. Hüttemann mentioned there has never appeared to my knowledge).

17. *vahamūliyā : vadhas tāḍanam mūlam ādir asyāḥ sā tathā* | D.; the following verses are quoted here:

chijjanti tikkhasatthehiṃ ḍajjhanti paramagginā |
siṇhehi vilijjanti nipilijjanti jantae ||
nārayā narae ghore pāvakammāna kārayā |
acchimālanamettim pi jattha sokkham na vijjāe ||
chindanam bhindanam ghoram bhamjanam bhāravāhanam |
damaṇamkanam [ca] dāham ca paropparavighāyaṇam ||
siṇhakkhuppivāsāo tāḍanā vahanāni ya |
sahante pāvakammāo tirikkhā veyanā bahū ||

i. e. 'Torn asunder by sharp weapons, burnt by the hottest fire, melted by cold and heat, crushed to pieces in a press are the denizens of the dreadful hell, the doers of evil actions — there where happiness is not found for one single moment. Dreadful tearing and cutting, breaking and bearing of burdens, subduing, stigmatizing, burning and hurting each other, cold, heat, hunger and thirst, thrashing and killing — these are all pains which the animals have to endure as a result of evil actions'.

18. *ummuggā < *ummagnā : majj-*, cp. Pischel § 104.

20. *kammasattā (= *saktāḥ) or *satthā (= *svarthāḥ)* seem to be *pāṭhāntaras* here according to Ś. — D.: *caūhim thānehiṃ jīvā manuyāuyam bandhanti | taṃ jahā | pagaibhaddayāe pagaiviniyayāe sāṇukkosayāe amacchariyayāe ||* Cp. SBE. XLV, 30 n. 2. D. quotes the following verse:

vipady uccāḥ stheyam padam anuvidheyam ca mahatām |
priyā nyāyā vṛttir malinam asubhaṅge 'py asukaram |
asanto nābhyaṛthyāḥ suhrd api na yācyas tanudhanah |
satām kenoddiṣṭam viṣamam asidhārāvratam idam ||

21. Besides *acchiyā* Ś. mentions two other readings, viz. *tiṭṭiyā* and *attiyā*, words that are unknown to me.

22. Although Ś. does not expressly mention them as *pāṭhāntara*'s there seem to have been the readings *jīyam* and *jīyamāno* instead of *jiccam*, *jiccamāno*.

23. *patto* is a *pāṭhāntara* for *soccā* (Ś).

27. A gives *jutṭi*, which is Skt. *yuktiḥ*; but D. has *dyutiḥ*, and this shews that *jui* must be the correct reading.

28. The correctness of the reading *paḍivajjīyā* in A is proved by *pratipadya* in Ś.¹ D. — I should prefer to read *naraes'uvavajjai* with A, as the following verse has *devesu uvavajjai*; but D. gives *narake*.

Chapter 8.

D. *vyākhyātam u abhriyam saptamam adhyayanam samprati Kapilamunipranītatayā Kāpilīyākhyam aṣṭamam ārabhyate | asya cāyam abhisambandho nanṭarādhyayanam rasagṛddher apāyabahulatvam abhidhāya tattiyāga uktah sa ca nirlobhasyāiva bhavatiha nirlobhatvam ucyata ity anena sambandhenāyātasyāsyādhyayanasya prastāvanāya Kapilaraṇcaritam ucyate* || The main contents of the story of Kapila as given in the commentary are to be found in Jacobi SBE. XLV, 31 n 1. The text of this chapter is the speech of Kapila for the conversion of the robbers, as D. remarks in the commentary to verse:

1. Ś. mentions a *varia lectio jenāham doggaio muccejjā*, and adds afterwards *Nāgārjunīyās tu padam evam paṭhanti | adhuvammū mohaggahanāe* — no continuation! — *sa hi bhagavān Kapilanāmā svayambuddhaḥ cāurasumghātābodhanāyānam dhruvakam samgītavān* || The following verse is quoted here

*raṅgabhūmī na sā kūcie chuddhā jagatī vidyate |
vicitrāḥ karmanepathīyā yatīa sattvār na nāṭam* ||

2. *asneha* must be a nominative without any case-ending (Pischel § 364), according to Ś. and D. *asnehaḥ pratibandharahitah | prakṛtatvād visarjanīyalopaḥ* || Ś. reads *dosapadāiḥ*, i.e. *dosapaehim*, but mentions *opaosehim* as a *pāṭhāntara*.

4. There is another reading *tahāvihe* according to Ś. — *tāi : trāyate rakṣaty ātmānam durgate itī trāyī* | Ś. D. (also in v. 9). But I feel very uncertain as to the correctness of this explanation. I prefer to regard *tāi* as identical with p. *tādm* = *tādṛś* 'like that,

¹ Who mentions *paḍivajjīno* as a *pāṭhāntara*.

such', a word that developed the meaning 'like him' i. e. the Buddha, and then 'sanctified, holy', cp. Childers s. v. and the exhaustive remarks made by Franke in his *Dīghanikāya* p. 88 n. 2.

5. *voccattha* is explained by *viparyasta* in the comm. (cp. *Deśin.* 7, 58); it is = **ucca-stha*- according to Fischel § 337. *kheḷa* is = skt. *kṣveṭa*-, *kṣveḍa*- (cp. Hc. II, 6), vide Indog. Forsch. XXVIII, 178 ff.

6. Ś says: *paṭhanti ca | je taranti vaṇiyā va samuddam*. — D. quotes the following verse:

*viṣayagaṇaḥ kāpuruṣam karoti vaśavaritnam na satpuruṣam |
badhnāti maśakam eva hi lūtātantur na mātāṅgam ||*

7. The Mss. have *samanā mu*, and D. explains: *śramaṇāḥ sādhave mu ity ātmanirdeśārthatvād vayam*; also the *Avacūri* in B¹ has *mu iti vayam*. The form is not mentioned by Fischel. Another reading according to Ś. is *narayam*. D. says: *pāpikābhiḥ pāpahetubhir dṛṣṭibhir darśanābhiprāyarūpābhir 'brahmane brāhmanam' ālabheta indrāya kṣatram marudbhyo vāsiyam tapase sūdrām' | tathā | yasya buddhir na lipyeta hatvā sarvam idam jagat | *ākāśam | va pañkena nāsau pāpena lipyate || ity ādikābhir dayādamabahiḥkṛtābhis tadabahiḥkṛtānām | ca vividhavalakaveṣādi-dhārīnām api na kena cit pāpaparitrānam | tathā ca vācakaḥ | car-masolalacirāni kurecamuṇḍasikhajātāḥ | na vyapohanti pāpāni śo-dhakāu tu dayādamāu ||* The words: *brahmane brāhmanam ālabheta* &c. certainly remind us of the enumerations of sacrifices at the *Purusamedha* ŚBr. XIII, 6, 1, 1 ff. I think they are taken from a list of that sort, and that the whole passage is meant to pronounce censure upon the sacrificial rites of the Brahmins.

9 According to Ś. it is also possible to read *ninnāi* (= *nir-nayati*), instead of *nijjāi*.

10. Ś. himself reads *joganissiesu bhūesu tasanāmesu thāvare-su ya* | but mentions the var. lectt. *jaganissiyāna* &c. and *jaganissiehim* &c. D. quotes the following verses:

*savve vi duhabhīrū savve vi suhābhilāsiṇo sattā |
savve vi jīvanapiyā savve maranāu bihenti ||
varam annabhogadānam dhanadhammahīranṇadānam vā |
na kunai taṃ maṇaharisaṃ jāyai jo abhayadāṇāo ||
ehu dhammu paramatthu kaḥijjai appaṇu jeṇa piḍa taṃ paraha-
na kiḥjai |
jo parapiḍa karai niccintau so bhavi bhamai dukkhasamattau ||*

i. e. 'all creatures are afraid of distress, and long for joy; all are glad of life and fear death. The gift of food or the gift of wealth, crops and gold are a good thing, but they do not gladden the soul as much as the gift of security. This is the best law: that by which pain comes to one's self is not to be inflicted on others; whosoever causes pain to another will roam about in the world afflicted by misery'.

12. *pantāni* : *prāntāni nīrasāni* D. *kulmāṣa* is explained by *rājamāṣa* (Dolichos Catjang, cp. Nayavānanda in ŚKDr.), or else it is 'sour gruel of the juice of fruits or of boiled rice'. Ś. reads *javanattham vā sevae mamghum*, but mentions our reading as a *pāthāntara*; *mamghu* is *badarādīcūrṇam* — Cp. Āyār. I, 9, 4, 13.

13. *lakṣanam śubhāśubhapuruṣalakṣaṇādi* D.; he quotes the following verses:

asthiṣv arthāḥ sukham māmse tvaci bhogāḥ strīyo 'kṣiṇu |
gatāu yānam svare cājñā sarvaṃ sattve pratiṣṭhitam ||¹
padmavajrāṅkuśacchattrasāṅkhamatsyādayas tale |
pāṇipādeṣu drīyante yasyāsau śīpatīḥ pumān ||
uttuṅgāḥ pṛthulās tāmrāḥ śnigdhādarpanasannibhāḥ |
nakhā bhavanti dhanyānām dhanabhogamukhapradā ||
śītāḥ śramaṇatā jñeyā rūkṣapuspitakāḥ punaḥ |
jāyate khalu duḥśīlo nakhāir loke 'tra māṇavaḥ ||
śuddhāḥ samāḥ śikhariṇo dantāḥ śnigdhaḥghanāḥ śubhāḥ |
vīparītāḥ punar jñeyā narāṇām duḥkhaḥetavaḥ ||
dvātriṃśaddaśano rājā bhogī syād ekahinakaḥ |
triṃśatā mādhyamo jñeyas tato 'dhaṣṭān na sundaraḥ ||
śtokadantātidantā ye śyāmadantāś ca ye narāḥ |
mūṣikāḥ samadantāś ca te pāpāḥ parikīrtitāḥ ||
anḡuṣṭhayavāir ādhyāḥ sutavanto 'nḡuṣṭhamūlajais ca yavāḥ |
ūrdhvākārā rekhā pānitale bhavati dhanahetuḥ ||
vāmāvartto bhaved yasya vāmāyām dīśī mastake |
nīrlakṣuṇaḥ kṣudhākṣāmo bhikṣām adyāt sa rūkṣikām ||
dakṣiṇo dakṣiṇe bhāge yasyāvarttas tu mastake |
tasya nityam prajāyeta kamalākaravartini ||
yadī syād dakṣiṇe vāmo dakṣiṇo vāmapārśvake |
pāścātkāle tatas tasya bhoga nāstyatra samīpayaḥ ||
uromukhalalāṭāni pṛthūni sukhabhāginām |

¹ This verse is the only one quoted by Ś.

gambhīrāṇi tatas trīni nābhīḥ sattvaṃ svaras tathā ||
 keśadantanakhāḥ sūkṣmā bhavanti sukhahetavaḥ |
 kaṇṭhaḥ prsthāṃ tathā jaṅghe hrasvaṃ līṅgaṃ ca pūjitaṃ ||
 rakṭā jihvā bhaved dhanyā pāṇipādatalāni ca |
 prthulāḥ pāṇipādās ca dhanyānāṃ dirghajīvināṃ ||
 snigdhadantaḥ śubhāhāraḥ subhogaḥ snigdhalocanaḥ |
 naro 'tīhrasvadirghās ca sthūlāḥ kṛṣṇās ca ninditāḥ ||
 pañcabhiḥ śatam uddiṣṭam caturbhir navatis tathā |
 trībhiḥ pañcīḥ samuddiṣṭā lekhāṅkāḥ lābhavartinaḥ ||
 catvāriṃśat punaḥ proktaṃ varjāṇi narajīvitaṃ |
 tābhyāṃ dvābhyāṃ tathāikena trīṃśad varjāṇi jāyate ||
 kuśilā śyāmalolākṣī romaḥjaṅghā ca bhartṛhā |
 mahilonnatottaroṣṭhi nityaṃ ca kalahapriyā ||

Concerning the interpretation of dreams the following verses are quoted:¹

paḍhamammi vāsaphalayā bie jāmaṇṇi honti chammāsā |
 tasiyammi timāsaphalā carimae sajjaphalā honti || 1 ||
 ārohaṇaṃ govīsakumjaresu pāsāyaseḷaggamahādumesu |
 viṭṭhāṇulevo rūyaṃ mayam ca agammagammam suviṇṇesu dhaṇṇaṃ || 2 ||
 uragaruhane pantho karabhakhare scribhe havi maccū |
 siracheyammi ya rajjaṃ sirappahāre dhaṇaṃ lahaḥ || 3 ||
 dahicchattasumaṇacāmaravaiṭṭhaṇṇaphalaṃ ca dīvalambolaṃ |
 samkhasuvannaṃ mantajjhao ya laddho dhaṇaṃ deḥ || 4 ||
 gayavasabhaallamamsāna damsane hoi sokkhadhaṇalābho |
 dattapaṭakkhavaṇayāṇaṃ maraṇaṃ puna damsane hoi || 5 ||
 karahaturāṇe ricchammi vūyase devahasīyakampe ya |
 maraṇaṃ mahābhayaṃ vā suviṇṇe dūtthe viyāṇūhi || 6 ||
 gāyantaṃ naecantaṃ hasamāṇaṃ coppaḍaṃ ca appāṇaṃ |
 kumkumalittaṃ dattthum cinteṣu vvaṭṭhiyaṃ asuham || 7 ||
 dāhiṇālarammaṃ seyyāhi bhakkhaṇe hoi raḍḍhaṇalābho |
 nāisaḥ alaraṇaṃ surakkhiraṇāyamaṃ hoi suhaṇe || 8 ||
 sire sayasahassaṃ tu saḥassaṃ bāhubhakkhaṇe |
 pāe pañcasao lābho māṇusaṃsabhakkhaṇe || 9 ||

¹ Instead of these verses Ś. quotes only two, viz. the following
 alamkṛtānāṃ dravyānāṃ vāyavāraṇayos tathā | vṛṣabhasya ca śukla-
 sya darsane prapṇuyād yaśaḥ || and:

mūtraṇ vā kurute svapne puriṣaṃ vāpi lohitaṃ | pratibuddhyet
 tadā kaścī labhate so 'rihamaśatam ||

dāraggalasejjasālabhamjane bhāriyā viṇasejjā |
piimāiputtamaraṇam aṅgachee viyāṇejjā || 10 ||
siṅgiṇam dāṭhiṇam upaddavo kuṇai tūṇarāyabhayaṃ |
puttovapaṭṭhā vā nīyalahuyā pāsabandhesu || 11 ||
āsane sayane jāṇe sarīre vāhaṇe gihe |
jalāmāṇe vibujjhejjā sīri tassa samantaṃ || 12 ||
ārogam dhaṇalābho vā candasūrāṇa daṃṣaṇe |
rajjam samuddapiyane sūrassa gahaṇe taḥā || 13 ||

Although these verses are as a whole fairly simple, there are some points in them which are not clear to me, and hence I have not ventured upon a translation of them. I have consulted Dr. J v Negelein, the learned editor of Jagaddeva's Svapnacintāmaṇi, who has kindly given me the following parallels to the verses from his work: v 1. cp 1, 15 ff., v. 2 cp. 1, 79; v. 3 cp. 1, 150 (cp. p 87), 1, 81, 1, 94 114 (?), 1, 27; v 4 cp 2, 139 1, 121; 2, 59; 1, 73, 1, 114, 1, 147, v. 5 cp. 1, 150; 2, 15 (p. 426 s. v. 90); 2, 27. 51 69 104; v 6 cp 1, 97—98; 2, 19; 2, 94 56; v. 7 cp. 2, 61; 1, 73, 2, 43; 2, 33; v 8—9 cp. 1, 26; 1, 33 90 36. 96. 32, v. 10 cp 2, 14; 2, 6; v. 11 cp 2, 151, v. 12 cp 1, 74 (cp p 80), v 13 cp 1, 79 It would undoubtedly be possible to find several more parallels from the other dream-books quoted by Dr. v Negelein, but this would be to no purpose here. Our passage shows that such works were also composed in Prākṛit, for it seems certain that D has only quoted from an existing text, not composed them himself.

Also from the *aṅgavidyā* some verses are quoted, viz. the following:

*sirapphuraṇe kira rajjam piyamelo hoi bāhuphuraṇammi |*¹
acchiphuraṇammi ya piyaahare piyasaṅgamo hoi ||
gaṇḍesu thilābho kannesu ya sohaṇam suṇai saddam |
nettante dhaṇalābho oṭṭhe vijayaṃ viyānāhi ||
paṭṭhe parājao vi hu bhogo aṃṣe taheva kaṇṭhe ya |
hatthe lābho vijao vacche nāsai pī ya ||
lābho thaṇe suhiyapahāṇi antāsu kosaparivaddhī |
nābhīe thāṇabhamso lṃge puna itthilābho u ||
kullesu suyappattī ūrūhṃ bandhuṇo aṇiṭṭhamti |
pāsesu vallahattam vāhaṇalābho phije bhaṇio ||

¹ Ś only says: *sirapphuraṇe kira rajjam ity adī*.

pāyatale phuraṇeṇaṃ havi salābham narassa aṭṭhāṇam |
 uvariṇ ca (hā)lābho jaṃghāhiṃ thovam aṭṭhāṇam ||
 purisassa ya mahilāe purisassa ya dāhiṇā jahuttaphalā |
 mahilaṃsapurisaṃmahilāṇam hoi vāmā jahuttaphalā ||

15. There is another reading *anuparicaranti* according to Ś.
 and also *jattha* for *hoi*.

16. D. quotes the following verses:

na vahnīs tṛṇakāṭheṣu nadībhir vā mahodadkiḥ |
 na cāivātmārthasāreṇa śakyas tarpayitum kvacit ||
 yadi syād ratnapūrṇo 'pi Jambudvīpaḥ kathamāna |
 aparyāptaḥ praharṣya lobhārttasya jināḥ smṛtaḥ ||

17. This verse is identical with Niry. v. 299; it is doubtful
 whether *pavaḍḍhai* is to be read, or *pavaṭṭai* according to Ś.

18. D. quotes the following verses:

vātoddhūto dahati kulabhug deham ekam narānām
 matto nāgaḥ kupitabhujagaś cāikadeham niḥanti |
 jñānaṃ śīlaṃ vibhavaṇinayāndāryaviḥjñānadehān
 sarvān arthān dahati vanitāmuṣmīkān āhikāṃś ca, ||

and

hr̥dy anyad vācy anyat kāye 'py anyat puro 'tha pr̥ṣṭhe 'nyat. |
 anyat tava mama cānyat sarvam strīṇām kim apy anyat ||

20. Ś. confirms the reading *tarihinti*

Chapter 9.

D : uktam aṣṭamam adhyayanam sāmpratam Namivaktavyatā-
 nibaddham Namipravrajyākhyam navamam ārabhyate | asya cāyam
 abhisambandho 'nantarādhyayane nirlobhatvam uktam iha tu tad-
 anuṣṭhita ihāva devendrādīpūjopajāyata iti darśyate | ity anena
 sambandhenāyātasyāsyādhyayanasya prastāvanārtham Namicaritam
 tāvad ucyate | iha ca yady api Namipravrajyāva prakrāntā tathā-
 pi yathāyam pratyekabuddhas tathānye 'pi Karakaṇḍvādayas traya
 etatsamakālasuralokacyavanapravrajyāgrahaṇakevalaḥjñānotpattisid-
 dhigatibhaja it prasaṅgato vineyavāirāgyotpādanārtham tadvakta-
 vyatāpy abhidhīyate ||

Here are related the stories of the four *pratyekabuddha*'s Karakaṇḍu, Dummuha, Nami and Naggai, which have been edited by Professor Jacobi in his *Ausg. Erzähl.* pp. 34—55, and translated into German and discussed in my *Paccekabuddhageschichten* pp. 41—56, 84—164¹. The text of this chapter was edited by me *ibid.* p. 91 ff.

2. *sahasambuddho* = *svayamsambuddhaḥ*: *saha*^o is = *svaka*- according to Schubring *Āyār.* s. v. (cp. Pischel § 206), but it is equally possible that *svayam* > *saam* became *saha(m)*, with *h* inserted to evade the hiatus (this is denied by Pischel § 266, but cp. Leumann *Āup. S s v bhamuhā* &c).

4. *Mithilā*, pkt *Mihilā* is the old form of the name, and the only one found in Sanscrit, but in Pāli and Prākṛit we sometimes find *Mahilā*, perhaps in analogy with the name of the Southern town *Mahilāropya*. — *egantam* : *ekāntam* . . *viñjanam udyānādi* || D.

5. Ś. confirms the reading *kolāhalagabhūyam*.

6. A., Ś. and D. all give *māhaṇarūveṇa*, but D explains it as = *brāhmaṇaveṇa*, and from this may have come the confused form *māhaṇaveṣa(m)* in the younger Mss.

7. I have written *Mihilā* (for *°āe*) in spite of all the Mss. and the comm., as this is undoubtedly the right reading (cp. SBE. XLV, 36 n. 1); but the mistake must be a very old one, inasmuch as it occurs even in Ś. and D

8. *hetuḥ pañcāvayavavākya-rūpaḥ* | . . . | *tathā hi || anucitam idam bhavato 'bhiniḥkramaṇam iti pratijñā | ākrandādīdārūṇasabdahetutvād iti hetuḥ | prāṇavyaparopāṇavad iti dr̥ṣṭāntaḥ | yad yad ākrandādīdārūṇasabdahetus tat tad dharmasthino 'nucitam yathā prāṇavyaparopāṇādīs tathā cedam bhavato 'bhiniḥkramaṇam ity upanayaḥ | tasmād ākrandādīdārūṇasabdahetutvād anucitam bhavato 'bhiniḥkramaṇam iti nigamanam | iti pañcāvayavavākyaṃ iha hetuḥ* &c.

9. Cp. SBE. XLV, 36 n. 2.

10. *hīramāṇammi* : *kriyamāṇe* | *ītas tataḥ kṣipyamāṇe* | *vātaś ca śakreṇāiva kṛta iti sampradāyaḥ* || D. — This verse, where the *kolāhala* spoken of in v. 7 supra is explained as arising from the cries of various birds, seems to show that Deśin. 2, 50: *kolāhalo khagarutam* is a quotation from this text, for *kolāhala* has nowhere else the special meaning 'a bird's cry'. D. quotes the following verse:

¹ Cp. also ZDMG. LXVI, p. 38 ff.

yadvad drume mahati pakṣigaṇā vicitrāḥ
 kṛtvāśrayam hi nīśi yānti punaḥ prabhāte |
 tadvaj jagaty asakṛd eva kuṭumbajīvāḥ
 sarve sametya punar eva dīśo bhajante ||

Cp the verse in Ausg Erzähl. p. 38, 21 ff (Paccekabuddha gesch p 157).

12 I have embodied the form *nāvapekkhaha* in the text in accordance with Jacoby's suggestion; the Mss give no guidance. Probably we have here a second person plur instead of sing

14 This is a famous verse, occurring in nearly the same form in Jāt. 539, g 125; Saṃy Nik I, p 114¹; Mhv III, p. 453; MBh XII, 9917 (cp. 529 6641); cp Franke WZKM. XX, 352 and my Paccekabuddhagesch p 107 f. — D here quotes the following verse

eko 'ham nāsti me kaścīd eva paro vāpi vidyate |
 yathāiko jāyate jantur mriyate eka eva hi ||

This verse occurs in many passages in both Ś. and D.

18. *aṭṭālakaṇi prākarakoṣṭhōparivarttīny āyodhassthānāni* D — *aṭṭālaka-* is said to be 'a tower erected on a wall for giving shelter to defenders', and occurs together with *gopura* in MBh III, 12199 13707; in R. VI, 16, 54 mention is made of *rākṣasāḥ prākārāṭṭ-ālakāsthītāḥ* — *ussūlaga-* is explained as = *khātikā* 'a moat', but this gives no hint for interpreting the word. As D. gives later on *uccūḥla* as a skt equivalent of the word, I suppose that we have here the word *uccūḍa-*, *uccūla-* (also written *uccūḍa-*)² 'the upper part of a banner' and that it simply means 'banner'. This would really suit the foregoing *aṭṭālaka*, for R II, 6, 11 speaks of *aṭṭālakeṣu ca dhvajāḥ samucchritāḥ*. The *śataghnī* is a sort of missile, described as being a stone or a log of wood studded with iron spikes, cp. Deśin. 8, 5. *sayagghī gharatṭi* (*gharaṭṭa-* 'a grindstone') As to *gacchasi* cp. SBE. XLV, 37 n. 2.

20. Ś records a various reading *tiguttiduppaddhamṣayam*

21 *palimanthae* is extremely doubtful. The word looks as though it ought to be derived from *pari-math-*³, but there is no such verb

¹ Cp. also Dh. 200; Mārasaṃy. II, 8, 8 and Jāt. 529, g. 16.

² Cp *ussiya* = *ucchrita-*, *ussāsa-* = *ucchvāsa* &c. Pischel § 327 a.

³ Cp. *manthai mathnāti* Hc. IV, 121

to be found in Sanscrit, nor would the meaning suit this passage, for D. explains it as = *badhniyāt* I can offer no satisfactory explanation of the word with any claim to probability. Perhaps the v. l. *°mamghae* is worth consideration.

24. For *varḍhamānagṛha* cp. SBE. XLV, 38 n. 1. *vālagga-poīyāo .deśapadaṃ valabhivācakam* D *bālāgra-* or *vāl°* is said to be 'aviary, dove-cot', but we find in Mṛcch. ed. Stenzler p. 21, 21: *pāsādabalaggakabodavūlāe = prāsādabālagrakapotapālikāyām*, where the commentary quotes from the *pracīnatikā* the following words: *bālāgram mattavāraṇam | kapotapālikā upariḡṛhaśreṇīti dakṣiṇāpathe lokoktiḥ ||*, and moreover *bālāgrapotiḥ* is stated by lexicographers to be 'a sort of pavilion in a pond'

28. *lomahārū ye nistṛmīatayā ūtmaviḡhātāsāṅkayā ca prānān viḡhnanty eva sarvasvam apaharanti | tathā ca vṛddhāḥ | lomahārāḥ prānahārū iti ||* D. *granthubheda* is 'a cut-purse, a pick-pocket', the word occurs as early as in Kāut. p. 224, 9; Bhāsa Avimāraka p. 17.

32. Ś says that instead of *nūnamanti* some Mss (eke) read *tuṣṇanti*, which is wholly unintelligible.

34. Cp. Dhṛp 103:

yo sahaṣṣam sahaṣṣena saṃgāme mānuse jine |
ekam ca jeyya-m-attūnaṃ sa ve saṃgāmaguttamo ||

35. Cp. Āyār I, 5, 3, 2 (p. 23, 9 ed. Schubring)

36. Concerning the metre of this verse cp SBE. XLV, 39 n. 1, but the sense of the whole verse is not clear, and the construction is extremely confused

40. D quotes the following verse.

ṛṣīśatāni niyujyante paśūnām madhyame 'hanī |
aśvamedhasya vacanāny ūnāni paśubhis tribhiḥ ||

42. Cp. SBE. XLV, 39 n. 2 Ś says *kvaciḥ pāthah | ja-hittānam*. D. quotes the following verse:

gṛhīśramaparo dharmo na bhūto na bhaviṣyati |
pālayanti narāḥ śūrāḥ klībūḥ pāṣaṇḍam āśritāḥ ||

44. Cp Dhṛp 70:

māse māse kusaggena bālo bhujjetha bhojanam |
na so samkhatadhammānam kalam nagghatī soḷasam ||

I have written *sakkhāyadhammassa*, which suits the metre. D. explains it as = *svākhyātadharmaśya*; the reading *suṣakkhāya*^o of the Mss would give us *śrutākhyāta*^o.

46. According to Ś. there is a various reading *śavāhanam*.

48—49. Instead of *na tehiṃ* (48) there is a reading *na teṇa* (Ś.) and instead of *paḍipunnam* (49) *savvam tam*. Cp. *Mārasamy.* II, 10, 6:

pabbatassa suvaṇṇassa jātarūpassa kevalo |
dvitī vā nālam ekassa iti vidvā samāncare ||

and *Divyāvad.* p. 224:

parvato 'pi suvaṇṇasya samo Himavatā bhavet |
nālam ekasya tad vittaṃ iti vidvān samāncaret ||

Cp. also *Viṣṇu P.* IV, 10, 10:

yaṭ prthivyāṃ vrīhiyavam hiraṇyaṃ paśavaḥ strīyaḥ |
ekasyāpi na paryāptaṃ tad ity atitṛṇām tyajet ||

Vide Windisch *Māra und Buddha* p. 108 n 3. — D quotes the following verse to illustrate v. 48:

na sahasrād bhavet tuṣṭir na lakṣān na ca koṭitaḥ |
na rājyān nāiva devatvān nendratvād api dehīnām ||

51 Ś. says: *jahāsi tyajasi | paṭhyate ca cayasī*, and there is also the var. lectio *khattiyā* instead of *patthivā*.

53. The second half-verse is corrupt, but the commentary gives no help towards restoring it.

54. The commentary clearly reads *vayanti* (not *vayasī*).

55. *vuṇṇiṇa* (A) is explained as = *vikṛtya* in the comm., it occurs in ZDMG. XLII, 507, 40; *Ausg. Erz.* passim.

60. *so* is a *pāthāntara* for *to* according to Ś.

61 = XVIII, 46 *infra*.

62 = XIX, 96; XXII, 47 (49) *infra*.

Chapter 10.

D.: *vyākhyātam navamam adhyayanam adhunā daśamam āra-
bhyate | asya cāyam abhisambandha ihānantarādhyayane dharma-
caraṇam prati nīkampaṭvam uktam tac cānuśāsanād eva bhavātity
anuśāsanābhidhāyakam idam adhyayanam | asena sambandhenāyā-
tasyāsyādhyayanasya prastāvanārtham Gāutamam uddīśyedam śrī-
manmahāvīrenābhihitam iti Gāutamavaktavyatā tavad ucyate ||*

D. tells a very long story of Gotama, and how he came to receive the instruction of Mahāvīra. The legend entirely lacks any real interest, and is accordingly omitted here. — This chapter has no connexion with the first chapter of the Daśavāikālikasūtra, called *Drumapuspikā*, as Weber Ind. Stud. XVII, 78 seems to suggest.

1. D. quotes the following verses:

*śaṣṭram vyādhir viṣam ca jvalanajalabhayaavyālavetālāśokāḥ |
śiṣṭamakṣutpīpāsā gallavivaramarumūtraviṣṭamirodhāḥ |
nānākṣudropaghātāḥ pracurabhujarujāḥ śrāntigātrābhighātāḥ |
vigñhāny etāni sadyaś cīram api ghaṭitam jvītaṁ samharanti ||*
and further

*paribhavaṣi kim iti lokam jarasā jarjarikṛtāsarīram |
acirāt tvam api bhaviṣyasi yāuvanagarvam kim udvahaṣi ||*

Moreover he quotes some verses from the Niryukti, which I have not been able to identify, owing to the circumstance that my manuscript happens just here to have two pages on which the writing is quite obliterated.

2. *osabindue* is explained as = *avaśyāyabindukaḥ*, so in Āyār. I, 8, 6, 4 *osa-* is said to be *avaśyā* 'dew'. I am not convinced however of the correctness of this explanation. Ś. appears to read *jivie* instead of *jiviyam*.

3. *ittariya-* is skt. **itvarika-* (from *itvara-*). Cp. Schubring Āyār. s. v. and Leumann Āup. S. s. v.

5. *ukkosa-* is generally explained as = *utkarṣa-* in the commentaries; but a better etymology is given by Pischel § 112 — For this and the following verses cp. XXXVI, 81 ff. and SBE. XLV, p. 42 n. 2.

16. *āryatvam magadhādyaṛyadeśotpattilakṣanam* | — *dasyavaḥ* |
deśapratyantavāsinaś corāḥ | — *mlecchā avyaktavāco na taduktam*
āryāir avadhāryate | *uktam ca* |
sagajavanāsabarababbarakāyamuruṇḍodḍugonḍapakkanaṃyā |
aravāgahūnaromasapārasakhasakhūsiyā ceva ||
ḍumbilayalauśavokkasabhillandhapulindabhamarabhūyā |
kunḍāyacinācamcuyamālavadamilā kulagghā ya ||
kekayakirīyakharamuhagayamuhā tāha turagamendhagamuhā ya |
hayakannā gayakunnā anne ya anāriyā bahave ||
pāvā ya payaṇḍadaṇḍā niranutāvā ya nagghināḱārā |
dhamme jēsum na vavahāro ||

i e. 'Śaka's, Yavana's, Śabara's, Barbara's, Kāka's, Muruṇḍa's, Ūrda's¹, Gonda's, Pakkanaya's (?), Aravāka's, Huns, Romans, Persians, Khaśa's and also Khāśika's; Ḍumbila's², Lakuśa's, Pukkasa's Bhils, Andhra's, Pulinda's, Bhramara's (?), Bhūta's (= Piśāca's), Chinese³. Mālava's, Tamils and Kulaggha's (?)⁴; Kekaya's, Kirāta's, Donkeyheads, Elephantheads, Horseheads and also Ramheads, Horse-ears, Elephant-ears and many other non-Aryan peoples; these are all wicked, extremely violent, unrepentant, merciless and cruel, with the law . . . they have no intercourse.

This enumeration of foreign peoples, beginning with the Śaka's and Yavana's, presents a close resemblance to similar lists in *aṅga* 10 and *upāṅga* 4 (Weber Ind. Stud XVI, 332-396 sq.). The Hayamukhas, Gajakarṇas and other such fictitious races are mentioned as early as by Megasthenes and in the Mahābhārata.

18 *kutīrthinīsevakah śākyolūkādīkupāṣaṇḍiparyupāsakaḥ* | D; Ś. appears to read *kutittha*^o.

20. The construction of this verse is rather awkward, for *saṁdahanatayā* cannot be taken for *śraddadhato*, as D. explains it. In Sanscrit it would run thus: *dharmam api khalu śraddadhanto durlabhāḥ kāyena sparśakāḥ* | D. quotes the following verse:

priyena hi yad apathyam tad eva ci^o vṛjanapriyam bhavati |
viṣayāturasya jagato tathānukūlāḥ priyā viṣayāḥ ||

¹ Cp. gaṇa to Pāp IV, 1, 41; Vārttika to IV, 2, 99; Thomas JRAS 1906, p 461 n

² Cp. BR s v ḍomba.

³ Cp. Kāut. p. 81; Jacobi SBBAW. 1911, p. 961.

⁴ This people is elsewhere called Kulakkha.

21—26. D. quotes the following verse:

*gātram saṅkucitaṁ gatir vigaṭā dantāś ca nāśam gatā |
 dr̥ṣṭir bhraṣyati rūpam eva hrasate vaktram ca lālāyate |
 vākyaṁ nāiva karoti bāndhavajanaḥ patnī na śuśrūṣate |
 dhik kaṣṭaṁ jarayābhūbhūtapuruṣam putro 'py avajāyate ||*

which also occurs in Bohtlingk Ind. Sprüche, 2 ed., n:o 2103 (vol I, p. 412)

27. *aratiṛ vātādyanitāś cittodvegāḥ | gaṇḍam gaṇḍaḥ¹ | viśū-
 cikā ajirnaviśeṣaḥ ||* D — *vihaḍai* is, of course, not = *vipatati* (D.), but *vighaṭate* 'to burst, to be destroyed'

28. The parable of the lotus and the water is a very common one in Hindu literature; cp. SBE. XLV, p. 44 n.

29. *mā vantam puno vi āie* 'do not, as it were, return to your vomit' (J); cp. ZDMG LXII, 731 sq., LXIV, 417. 423

31. Concerning this verse cp. SBE XLV, p. 45 n. 1.

35. *akalevaraśreṇiḥ | avidyamānaḥ kaḍevaram eṣāṁ akaḍevarāḥ
 siddhāś teṣāṁ śreṇiṛ akaḍevaraśreṇiṛ yayottarottaraśubhāparināma-
 prāptirūpayā te siddhapadam ārohanti | tat kṣapakaśreṇiṛ¹ ity arthaḥ |
 tām ucchrityottarottaraśaṁyamasthānāvāptyucchrītām iva kṛtvā ||*
 D The same explanation is given in the Avacūri to B', cp. SBE XLV, p. 45 n. 2 But the sense is by no means clear

37. If this chapter is really, as I do not doubt, a versified paraphrase of an old sermon ascribed to Mahāvīra himself, this verse must, of course, have been added by a later redactor.

Chapter 11.

D. *uktam daśamam adhyayanam sāmpratam bahusrutapūjā-
 khyam ekādaśam ārabhyate | asya cāyam abhisambandha ihānan-
 tarādhyayane 'pramādārtham anuśāsanam uktam tacca vivekināiva
 bhāvayitum śakyam vivekaś ca bahusrutapūjā upajāyata itī bahu-
 śrutapūjocyate ||* From this it is clear that the name of the chapter should be *bahussuyapūyam* as in A.

1. Cp. I, 1 supra

2. *stabāho* 'hamkāri.

¹ Cp. *khavagaseḍhi* D in the comm. to XVIII, 34 infra.

3. *stambhān mānāt*.

4. *ahassiri tti | ahasanāṣilo na sahetukam ahetukam vā hasann evāste |* — *ahassira-* is = *ahasra-*.

7. *prabandham ca prākṛtatvāt kopasyāivāvicchēdātmakam | — majjai | mādyati darpam yāti |*

9. D. takes *painnavāi* to be = *pratiñāvādi*, but I should rather think it to be *prakirṇavādi* 'talking on miscellaneous matters, talking nonsense'. *aviyatte* is explained as = *apritikarah*, which seems to be impossible; but I do not know the right derivation of the word.

10. D. quotes the following verse:

nīyaṃ sejjam gaim ṭhānaṃ nīyāni cāsaṇāni ya |
nīyaṃ ca pāyavaṃ dejjā nīyaṃ kujja ya anjalim ||

'he should make his couch, his walking, standing and sitting-places low, and also his footstool — and low should he fold his hands'. D divides *capala* 'unsteady' in 1) *gaticapalo drutaacāri*; 2) *sthāna-capalo yas tiṭṭhann api calann evāste hastādibhiḥ*; 3) *bhāṣācapala asadasabhyāsamiṣyadeśakālapralāpibhedāc caturdhā | tatrāsad avi-dyamānam asabhyam svaraparusaḍy asamiṣyānālocya pralapantīty evamūlā asadasabhyāsamiṣyapralāpino trayo deśakālapralāpī tu caturtho 'tīte kārye yo vakti yadidaṃ tatra deśe kāle vākariṣyat tataḥ sundaram abhaviṣyat*; 4) *bhāvacapalaḥ sūtre 'rthe vā samāpta eva yo 'nyad gṛhṇāti — akutūhalo na kuhakendrajālādyavalokana-parah |*

13. *kalahaṣ ca vāciko vighro ḍamaraṃ ca pāñighātādibhiḥ | — pratisamlīno gurusakāse 'nyatra vā kāryam vinā na yatas tatas ceṣṭate |* Cp. the terminus technicus *pratisamlīnatā* Āp. S §§ 24. 30 &c

14. D. quotes the following verses:

sikkhaha piyāṃ vottuṃ savvo tūsaṃ piyam bhanantānaṃ |
kim kōlāhim dīnnaṃ kim va hiyaṃ kassa kāehim ||
karayalamahyassa vi ḍamaṇayassa mahamahai pesalo gandho |
taviyassa vi sajjanamāṇusassa mahuro samullāvo ||

'Learn to speak friendly (words), everybody likes those who speak friendly (words); what is (not) given (?) by the cuckoos? Or what use and to whom by the crows? From the *Artemisia*¹, when

¹ *damana* '*Artemisia indica*' BR.

rubbed by the hand, there issues¹ an agreeable odour, and from the good man even when in pain lovely speech', and:

*sujano na yāti vikṛtim parahitanirato vināśakāle 'pi |
chede 'pi candanataruḥ surabhayati mukhaṃ kuṭhārasya ||*

This verse is found also in Böhrling Ind. Spr.² 7099, (III, 512).

15. *bhikkhū* must be a locative (*ārṣatvād bhikkhū D.*), but such forms are not mentioned by Pischel § 379.

16. The *Kāmbōja* steeds are mentioned as the best by Kāuṭ. p. 133, 16. As to *āiṇṇa* cp. note to I, 12 supra. About *Kanthaya* cp. SBE. XLV, p. 47 n 2.

17. D. explains *nāndighoṣena dvādaśatūryanirghoṣātmakeṇa*; but *nandighoṣa* also means 'Arjuna's chariot' (cp. Gray ZDMG. LX, 363), and perhaps it may have the general sense of 'battle-chariot'.

18. *ṣaṣṭihāyana* is an epithet of elephants in the MBh. too and in Buddhist scriptures; even lexicographers take it to mean 'elephant'. It is not quite clear if this means the elephant at his prime, for Kāuṭ. p. 136, 15 says: *pramāṇataḥ catvārimśadvārṣo bhavaty uttamaḥ*³

21. On the early worship of Vāsudeva cp. Bhandarkar Vaiṣṇavism (GIAPh III: 6) pp. 4 ff. 8 ff

22. According to D. the fourteen 'jewels' of a universal monarch are enumerated in the following verse:

*seṇāvaigāhāvaipurohīyagayaturayavaḍḍhaḥ sthī |
cakkam chattaṃ cammaṃ maṇikūgaṇikhaggadaṇḍo ya ||*

'the general, the citizen (*gṛhapati*), the *purohita*, the elephant, the horse, the carpenter, the woman, the wheel, the sunshade, the chowrie⁴, the jewel, the coin, the sword and the staff'. But the Buddhist generally only enumerates seven 'jewels', viz. the *cakra*, *gaja*, *turaga*, *maṇi*, *strī*, *gṛhapati* and *senāpati* (or *pariṇāyaka*), cp. Franke Dīghanikāya p. 89.

23. D.: *pañca mantisayāiṇ devāṇaṃ tassa | tesin sahaṣṣaṃ acchināṇ | tesin nī vikkamaḥ | ahavā jaṃ sahasseṇaṃ acchināṇ disai*

¹ *mahamahā* = *prasarat* Hc. IV, 78 with Pischel's remark.

² I have not been able to consult the *Pāṭalāpīya* on this subject.

³ *cammaṃ* of course stands for *cāmara*.

⁴ Cp. J. J. Meyer Hindu Tales p. 84 n. 3.

taṃ so dohiṃ acchihim abbhahiyantarāgaṃ pecchai || This is evidently a quotation, but I do not know where it is from. Kāuṭ. p. 29, 10—11 says: *Indrasya hi mantripariṣad ṛṣiṇāṃ sahasraṃ | tac cakṣuḥ | tasmād imaṃ dvyaḥṣaṃ sahasrākṣaṃ āhuḥ* || Cp WZKM. XXVIII, 221. We have here the old Vedic epithets of Indra *sahasrākṣa* (RV. I, 23, 4), *vajrapāṇi* (or *ḥbāhu*) and *puramdara*. D. remarks: *evam bhavati bahusrutaḥ | so 'pi hi śrutayānānenāśeṣā-tīyayatnananidhānatulyena locanasahasreṇeva jānīte | yascāivamv-dhas tasya sallakṣaṇatayā vajram api lakṣaṇam pāṇāu sambhavalīti vajrapāṇiḥ | pūḥ śarīram apy ucyate tad vikṛṣṭataponuṣṭhānena dārayati kṛṣīkaranād iti puramdaraḥ | devāir api dharme 'tyanta-nīscalatayā pūjyata iti tatpatir apy ucyate | tathā ca || devā v tam namamsanti jassa dhamme sayā maṇo tti ||*

26. *sāmājika* in Sanscrit only means 'an assistant at, member of an assembly', but here D. explains it: *samājaḥ samūhas taṃ samavayanti sāmājikāḥ | samūhavṛttayo lokāḥ* | Jacobi SBE XLV, p. 48 translates it by 'merchant'. Ś. also mentions a *varia lectio sāmāiyamgāṇam* (explained thus: *śyāmā atasi tadādīni ca tāny aṅgāni copabhojāṅgalayā śyāmādyaṅgāni*)

27 Cp. SBE. XLV, p. 48 n. *aṇāḍhiya* is said by D. to be *anāḍṛta*, but this is scarcely possible, and moreover there exists no god *Anāḍṛta*. Jacobi, who reads *āṇ°*, thinks it to be *ājñāsthita*, but the true reading seems to be *aṇ°*.

28 The translation in SBE XLV, p. 49 'Sitā with its dark waters' conflicts with the note ibd. and D., who says *nilavat-pravahā*, and declares *Nilavat* to be = *Nila*, the fourth of the *varṣadharaparvatāḥ* (Umāsvāti Tattv III, 11, ZDMG. LX, 313) But it is possible to explain *nilavantapavahā* by *nilaprāntapra-vahā* 'flowing from the extreme verge of Mount Nila', as the name of the range is *Nila*, not *Nilavat*. Ś. himself reads *ḥpabhavā*, but mentions *ḥpavahā* as a *pāṭhāntara*.

30 *Svayambhūramāṇa* (not in BR.) is the ocean, the resting-place of Viṣṇu (cp. SBE. XLV, p. 49 n 2); it occurs also in the comm of Tattv III, 7 and ZDMG. LXIV, 400.

32. *sampāuṇṇjāsī* is explained as = (*sam*)*prāpayet*, but it is, of course, a second person (Pischel § 460 sq) and is translated so in SBE. XLV, p. 49.

Chapter 12.

D.: *vyākhyātam ekādaśam adhyayanam adhunā Harikeśamuni-vaktavyatānibaddham Harikeśiyākhyam dvādaśam ārabhyate | asya cāyam abhisambandhaḥ | ihānantarādhyayane bahusrutapūjoktā iha bahusrutenāpi tapasī yatno vidheya iti khyāpanārtham tapasam-ṛddhir upavarṇayata ity anena sambandhenāyātasyāsyādhyayanasya prastāvanārtham Harikeśacaritam tāvad ucyate ||*

The introductory legend of the commentary has been summarized by Jacobi SBE. XLV, p. 50 n. 1; and the whole chapter, which presents striking analogies to the Jātaka 497 (vol. IV, p. 375 ff), has been treated by me in ZDMG. LXIII, 171—188.

1 According to Ś there is a *varia lectio* *aṇuttaradhare-harikeśo harikeśatayā śvapākatayety arthaḥ* | but I do not know anything about fair-haired *caṇḍāla*'s.

3. *bambhaxjjammi | brahmanām brāhmanānām mīthyāyajanam yasmin so 'yam brahmejyah* | — *jannavāde* is the reading of D.

4 The compound is = *prāntopādhyupakaraṇa* — *anārya aśiṣṭaḥ* |

5. *°padīthaddhā* = *°pratiṣṭābdhāḥ* is the reading of D. and also of Ś, who, however, records *°badhā* as a *pāṭhāntara*. The following verse is quoted:

*aputrasya gatir nāsti svarge nāiva ca nāiva ca |
atha putramukham dṛṣṭvā paścād bhavati bhikṣukaḥ ||*

It is found in Boehtlingk Ind. Spr. 443 (I, 81 sq.). There is also another metrical quotation applicable to this verse: *uktam hi kena cit | agnihotrādīkam karma bālakriḍeva lakṣyate |*

6(—7). Cp. Jāt. 497, g 1 — *kālo varnato vikarālo dantura-tvādinā bhayānakah* | — *phokka tti | deṣipadam tataś ca phokkā agre sthūlonnatā ca nāsāsyeti phokkanāsah* |; cp. *phukkā mīthyā* Deśin 6, 34 (ZDMG. LXIV, 174 n 1). Concerning *pāmsupīśāca* cp. my Kleine Beitr. z. indoiran Myth. p. 13 ff.; Winternitz WZKM. XXVII, 230 ff. — *parivariya* was evidently read by D., who renders it by *parivṛtya nikṣipyā* (but Ś. gives *parihṛtya*)

7. *ko re tuvaṃ* is a *pāṭhāntara* mentioned by Ś. and D. I have put it into the text, seeing that the Jātaka-verse also has *ko re tuvaṃ*. To be read: *āsāika-m-āgao* from *āsai iha°*. The expression *kkhalāhi* is explained by D. as a *deśi*-word for *apa-sar*; but it must be a *taddhava* from skt *skhal*.

8. This verse, which rather spoils the legend, is clearly a later interpolation.

10. Cp. Jāt. 497, g. 2. — *viyarijjas | vitīryate diyate*. For *jāneha*, cp. Pischel § 510 extr. Ś. reads *jāyanañivino tti*, but adds: *dvitīyārthe gaṇhi | pāhāntare tu prathamā* which must mean, as far as I understand, that it was taken sometimes as a plural nominative.

11. Cp. Jāt. 497, g. 3. D. quotes the following verse:

na sūdrāya matiṃ dadyān nocchiṣṭam na haviṣkṛtam |
na cāsyopadiśed dharmam na cāsyā vratam ādiśet ||

which is taken from Manu IV, 80.

12. Cp. Jāt. 497, g. 4. Ś. mentions a varia lectio: *ārāhagā hoḥa sapuṇṇakhetṭā*. D reads *āsasāe*, which does violence to the metre; *āsasāe* is probably a form of the same sort as those enumerated by Pischel § 593; the Jāt. has *āsasānā*. For *dala* cp. Hoernle Uvās. II, n. 287.

13. Cp. Jāt. 497, g. 5. D. quotes this verse:

samam aīrotriye dānam dviguṇam brāhmaṇe bruve |
sahasraguṇam ācārye anantaṃ vedapārage ||

14. Cp. Jāt. 497, g. 6. About *vihūṇa*- cp Pischel § 120. D. quotes the following verses (from the MBh. ?):

ekavarṇam idam sarvam pūrvam āsid yudhiṣṭhira |
kriyākarmavibhāgena cāturvarṇyam vyavasthitam ||
brāhmaṇo brahmacāryeṇa yathāśilpena śilpikaḥ |
anyathā nāmamātram syād indragopakakṛtāvat ||

15. Cp. Jāt. 497, g. 7. 18^a. There is a varia lectio *bhārahā* according to Ś. — D. says: *tathā ca vedānuvādināḥ ||*

caren mādhuakarim vṛttim api mleccakulād api |
ekānnaṃ nāiva bhuñjīta Bṛhaspatīsamād api ||

Cp BR. s v. *mādhuakara*, *mādhuakāra* and Sieg, Sagenstoffe p. 9.

17 D. gives the following quotation:

dadhimadhughṛtāny apātre kṛptāni yathāśu nāśam upayānti |
evam apātre dattāni kevalam nāśam upayānti ||

18. Cp. Jāt. 497, g. 8. Concerning *khattā* cp. ZDMG. LXIII, 177 n. 3. B^{1,2} read *eyam khu*, J. *eyam tu*, but D. and A have only *eyam*. D. reads *phaleṇa*, and explains it by *bilvādīnā*; but the metre requires *phalaena* = *phalakena* 'with a plank, a slab' (*phalaka* generally gives *phalaha* in Pkt., Pischel § 206, but cp *phalaga* in Āyār. II, 1, 7, 4).

19. *vitta-* is = *vetra* 'a reed, cane, stick'. The reading *muni* in A.B¹ is certainly a gloss, as D. gives *ṛim munim*.

20 In ZDMG. LXIII, 178 I have written *Bhaddā* i from having misunderstood Pischel § 93.

21 D reads *dinnā mu*, and explains it by *dinnāsmi*. The word *vantā* is, of course, *vāntā* (*tyaktā* D.); but *vantā* might easily be a mistake for *cattā* (= *tyaktā*).

23 *mahāmubhāvo* is mentioned as a *pāṭhāntara* by Ś. — *bhe* is certainly = *bhoḥ*, but D explains it as = *bhavataḥ*.

24. Ś mentions a *varia lectio* *vinivāyayanti* = *vinipātayanti*.

26. Cp Jāt. 497, g. 9; other parallels are quoted ZDMG. LXIII, 178 n. 3.

27. *aganṇa* is to be read *agnim*, cp. Jacobi KZ. XXIII, 594 ff; KS. p. 4.

28 D says *tathā ca vācakaḥ | kalpāntogrānalavat prajvalanāṇ tejasaskatas teṣāṃ | tathā lūkikūpy āhuḥ |*

*na tad dūraṇ yaḍ aśvūnāṇ yaḍ cāgnāu yaḍ ca mārute |
viṣe ca rudhiraprāpte sūdhāu ca kṛtaniścaye ||*

29 Cp. Jāt. 497, g. 11, the two first lines of which run thus.

*āveṣhitam piṭṭhito uttamaṅgaṃ
bāhaṇ pasāreti akammaneyyaṃ*

It is very difficult to find out the original reading of this verse, for the present one is certainly corrupt. D. explains it thus: *avaheṣhitāny adho nāmitāni piṭṭhi tti prāṭhaṇ yāvat santi | aśobhanāny uttamāṅgaṇi yeṣāṃ te avaheṣhitapṛāṭhasaduttamāṅgāḥ |* which is certainly solely based on a misunderstanding of the verse. In ZDMG LXIII, 180 n. 3 I have suggested that we ought to read either *ohedhiya*^o (from *heṭh vibādhiyāṃ* Dh. 9, 35; 8, 13, also in Pāli 'violate' SN. 35 &c.) or rather *āvedhiya*^o (*vedh-* = *veṣ-* Hc. IV, 221) = *āveṣhitam* in the Jātaka. This is explained in the commentary as = *parivartitam* 'turned round', which makes good sense:

the head has been turned round, so that the face is at the back, whilst the explanation of D. 'bowed down towards the back' is less satisfactory. But **sa*^o seems hopelessly corrupt, although I scarcely doubt that p. *piṭṭhito* = *prāṭhataḥ* 'backwards' is the correct reading. The following *pasāriyā*, of course, cannot be one member of a compound expression as D. declares it to be; it is clearly a gerund *prasārya*, and this yields us perhaps a possibility of understanding the verse; *avaheḍhiya* or, as I should prefer to read, *āveḍhiya* would then also be a gerund *āveṣṭya*, and the whole would run in Sanscrit: *āveṣṭya prāṭhata uttamāṅgāni prasārya bāhūn akarmaceṣṭān* or, in AMg., *āveḍhiya piṭṭhio (?) uttamāṅge pasāriyā b. a.* But this is only a hypothesis which I dare not introduce into the text, as it has neither the support of D. nor of any single Ms. I am unable to find out what is the meaning of *avaeḍhiya*, mentioned as a *pāthāntara* by S. The word *niṣṭheriya*^o is explained as = *prasārīta*, but no etymology is given; in ZDMG. LXIII, 180 n. 3 I referred to Hc. IV, 20: *kṣer niṣṭharo vā*, but the reading *niṣṭhāriya*^o is false; *niṣṭheriya* might possibly be = **niṣṭhārya* = **niḥkṣārya* 'having let flow out', as *jhar* is well known as a prakṛit substitute for *kṣar*- (Hc. IV, 173) — but this is wholly uncertain.

31. *hīhiya* is taken by D. as = *hīḍitāḥ*, a pluralis majestatis, but the original form may have been *hīliyaṃ*. Cp. Jāt. 497, g 19^d; Jāt 488, g. 20^d

32. Ś. mentions a varia lectio: *puvvaṃ ca pacchā ca taheva majjhe*. Cp Jāt 497, g 18^b: *manopadoso mama n'atthu koci*.

33. Cp Jāt. 497, g. 17^{b-c} (19^o).

36. This verse in *Āryā*-metre is certainly an interpolation; the rain of flowers, the showers of wealth, and the drums of the gods are typical incidents in the legends.

37. Ś. reads. *sovāgapputto Hariesasāhū* which is better.

38. I have written *suiṭṭhaṃ* = *sviṭṭam* on account of *sujaṭṭhaṃ* in v. 40, although D. and the Mss. have *sudiṭṭhaṃ* — a slip that might easily occur.

39. *pāṇās itā | prāṇino dvīndriyādīn | sambhavanti hi jale*¹
pūtarakarūpās ta itā | bhūyāi bhūtāms tarūn | uktaṃ ca ||

prāṇā dvitricatuhproktā bhūtās tu taravaḥ smṛtāḥ |
jivāḥ pañcendriyā jñeyāḥ śeṣāḥ satīvaḥ prakīrtitāḥ ||

¹ Concerning *pūtarā* cp. Gaṇar. IV, 291; Triv. ad Hc. I, 170.

40. D. here makes a serious blunder, taking *ca re* to be *care*, and explaining it as = *caremahī yāgarthān pravartemahi*. The word *pañolla-* is a substitute for *kṣip-* Hc. IV, 143; *ñolla-* is undoubtedly from *nud-*.

41. Ś. reads *carejja* instead of *caranti*, but mentions this as a *pāṭhāntara*.

42. Cp. SBE. XLV, p. 55 n. 1. 2.

44. There ought to be a *u* inserted after *jīvo*, to make the metre correct. In the second line read *kamma ehā*.

45. Probably to be read: *ke te hrac*. The expression *siṅhāo* is a spurious form, but it would be possible to read *jahimsi ṇhāo* here, and in v. 46. 47.

46. There is a *varia lectio susilabbhūo* according to Ś. — D. quotes the following verses:

brahmacaryeṇa satyena tapasā samyamena ca |
Mātaṅgarīraṇi gataḥ śuddhiṃ na śuddhis tīrthayātrayā ||

and further

kuryād varṣasahasraṃ tu ahany ahaṇi majjanam |
sāgareṇāpi kṛtsnena vadhako nāiva śudhyati ||

Chapter 13.

D: *vyākhyātam dvādaśam adhyayanam adhuna trayodaśam ārabhyate | asya cāyam abhisambandhaḥ | ikānantarādhyayane tapasi yatno vidheya ity uktaṃ tac ca kurvatā nidānam parihartavyam iti darśayitum yathā taṁ mahāpāpahetus tathā Citra-Sambhūto dāharaṇeti darśayata ity anena sambandhenāyātasyādhyayanasya Citra-Sambhūtiyākhyasyādhyāyanasānugamanārthaṁ Citra-Sambhūtavak-tavyatā tāvad ucyate ||* The following story has been edited by Jacobi Ausg. Erz. pp. 1—20. The whole chapter, which has a close resemblance to the Citta-Sambhūtajātaka (Jāt. 498; vol. IV, p. 390 ff.) and to some other texts, has been treated exhaustively in a very interesting dissertation by Leumann WZKM. V, 111 ff.; VI, 1 ff. (the text is to be found in vol. VI, pp. 22—27).

1. The first three verses (in Āryā-metre) are a later addition

(Leumann l. c. V, 131). The reading *Nalinigummāo* in B¹ is certainly a gloss, as D says *Padmagulmān Nalinigulmavimānāt* (concerning this cp. Umāsvātī Jambudvīpasamāsa App C p. 26¹; Hem. Par XI, 133 ff.²; Ind. Stud. XV, 292; XVII, 109; ibd. XVI, 422 *Nalinigumma* is the name of a prince).

2. *Purimatāla* is not mentioned elsewhere. As there are often faults in these texts which may have arisen from a misunderstanding by the scribe of what was being read, one might perhaps conjecture *Kuru-Paṇcālammī* or something similar.

5. The form *āsimu* which I have put into the text will suit the metre (cp. Leumann WZKM. V, 134; Pischel § 515 gives the spurious reading *āsi mo*, and his explanation, which is that of the scholiasts, is wrong too)

6. Cp. Jāt. 498, g. 16. About *kūlmjara* cp. Leumann l. c. V, 144 f. *mayanṅatirāe* is = *mṛtagaṅgātīre* (on the 'dead Ganges', cp. Leumann l. c. V, 142). It ought perhaps to be read as *maya-gaṅgātīre*

10 Cp. Jāt. 498, g. 1 (Leumann l. c. V, 134).

11. Cp. Jāt. 498, g. 3 (Leumann ibd. 135)

12. This verse certainly makes very little sense as it stands in the text; but a comparison (which Leumann did not make) with the g. 8 of the Jāt. 498 will help us somewhat to restore the original sense

suladdhalābho vata me ahosi
gāthā sugītā⁴ parisāya mayhe
so'ham usim sīlavatūpapaṇṇam
disvā patito sumano 'ham asmi

To judge from this the first half-verse ought to run thus:

mahattharūvā vayanāppabhūyū gāthā sugīya n. s. m.

'a song of deep meaning condensed in words has been well recited in the midst of the assembly' (*nara-saṅgha* = *pariṣad*). As for the following half-verse *samaṇo* is, of course, to be altered into

¹ Also in B. 644.

² I owe this reference to Dr. W. Kiefel of Bonn.

³ Hemacandra there refers to the *Nalinigulmādhyaṇa*, which I do not know; it is perhaps *Sūtrakṛt. II, 1* (called *Puṇḍarika*).

⁴ Cp. *gāthā sugītā* in g. 4.

sumano (which is given as a *pañhāntara* by Ś.), but the first part is dubious. Perhaps it might be retained, and rendered somewhat like this: *yad bhikṣavaḥ śīlaguṇopetā iha yatante sumano 'smi jāto* 'that monks endowed with piety and virtue are exerting themselves here¹ — and I have become well pleased (with that)'.

But there is another question of much greater weight attached to this verse. From its connection with the g. 8 of the *Jātaka* it is quite clear that there was originally complete coincidence between this chapter and the *Jātaka*, and that our chapter in some points was subjected to considerable emendations. I hope this will be quite clear from the following brief comparison of the two texts:

Uttar ch. XIII	Jātaka 498
v. 6	= g. 15
» 10, 11, 12	= » 1, 3, 8
» 18	= » 16
» 26	= » 20
» 27	= » 21
» 30	= » 22
» 32	cp » 24

From this comparison it is at once evident that v. 6 is wrongly placed, for otherwise the verses and the *gāthā*'s follow after each other in the same order, although there are other verses between them which are not related to each other. Further, in Uttar. vv 1—3 are later additions (cp *supra*), as is certainly also v. 4, for it is not the king but the ascetic who ought to speak the verses concerning the former births. Vv. 5—7 are certainly original, but I have a firm conviction that 8—9 ought to be rejected as late, because 8 speaks of the *nidāna*, which is made the main theme of the chapter in the Jain version, though it is never mentioned in the *Jātaka*, while 9 was already shown by Leumann to be suspect, and the reasons he gave were convincing, l. c. 134 sq. Then v. 10 is spoken by the king (Leumann), but not to the ascetic. From its coincidence with g. 1 it is clear that the Uttar. knew the story of the man who brought

¹ This, of course, is to be understood as the contents of the song mentioned in the first half-verse. Ś. tries to render *ihajjayante* as = *iha arjayante*, but this would certainly give *iha-m-ajjayante*.

ascetic's reply to Brahmadatta (= Sambhūta) — a feature preserved also in the Jain *kathānaka* (Ausc Erz. p 18). V. 11 (= g. 3) is the answer of the messenger as heard by Citta; v. 12 (= g. 8) is the speech of the king to the ascetic when he comes to see him, and 13—14 contain the offer he makes him of pleasures and wealth (cp. g. 10 with a noteworthy resemblance of words). V. 15 is an *itihāsa*-verse, telling us the same thing as the prose passage in the Jātaka p 396, 19—20. According to this the ascetic ought to speak six verses: these are gg. 11—16, and in our chapter they correspond to vv¹ 16, 17 (cp. the contents of gg. 11—14, especially 13), 18 (= g. 15) and 5—7 (of which 6 = g. 16); v. 6 ought certainly to be inserted here. V. 19 was no doubt written later on the pattern of 18². Vv 20—26 contain the second part of Citta's speech, corresponding to the gg. 17—20, and of these 26 is = g. 20. As 23—25 are very suspicious from a metrical point of view, there is reason to believe that this portion contained four verses in the original legend, as it still does in the Jātaka. Then follows the reply of Brahmadatta in 27—30, corresponding to gg. 21—23. As v. 28 is to be unreservedly rejected, partly for metrical reasons and partly because it contains a hint as to the former life of Brahmadatta (as *Sambhūta*) that was certainly not in the original legend, and as v. 29 is suspicious on account of the metre, we find here only two verses, of which 27 is = g. 21 and 30 = g. 22 (g. 23 may be a later addition, as it gives a hint of that conclusion of the story which is specially Buddhistic). Finally vv. 31—33 contain the last speech of Citta and the account of his taking leave of the king, which is contained in the gg. 24—28 (there is a slight resemblance between v. 32 and g. 24). The end, vv. 34, 35, is certainly an addition made by the Jain poet³.

Moreover, it must be admitted that the Jātaka has also verses which are decidedly later additions, e. g. g. 2, 6 (and perhaps 7), 9 and possibly one or two others as well. As for gg. 4—5, I am not sure whether they are to be deemed as original or only as a metrical paraphrase of an older version in prose.

But from the facts discussed above we may with some consi-

¹ In śloka; cp. the confusion of śloka and tristubh in the six gg. of the Jātaka in this passage.

² Leumann l. c. p. 132

derable degree of probability draw a conclusion concerning the contents of the ancient legend which was the origin of both the Jain and the Buddhist tales, and of which out of the texts in their present state an accurate reproduction may be pieced together. After an introduction, which is contained in the prose version of the Jātaka and in the Jain tales, there followed a conversation, between the king and the messenger (2 vv. = vv. 9—10, g. 1. 3); then, probably, the prose version related that the king went to see the ascetic, and that he spoke to him, his words occupying two or three verses (= vv. 12. (13). 14, g. 8 (9). 10). The ascetic then replied in six verses (= vv. 16. 17. 18, s. 6. 7., gg. 11—16), in which he reminded him of their respective former existences. After that he exhorted him to abandon worldly pleasures (four verses? = vv. 20. 21. 22. 26, gg. 17—20). The king replied in two (three?) verses, telling him that he was unable to do so (= vv. 27. 30, gg. 21 22. (23)). After that the ascetic made a final speech in some three or four verses (= vv. 31. 32 33, gg. 24—28). The total sum of verses in the original legend would be twenty-three or twenty-four. The concluding part was probably in prose.

I have dealt at some length with this topic, as it seems to me to be of the greatest importance for a right understanding of the whole origin and growth of the legend and of its different versions.

13. Cp. Jāt. 498, g. 10^a: *rammam . . āvasatham*.

14 Cp. ibd. 10^b: *nāriganehim paricārayassu*, and cp. Leumann l. c. VI, 23 n. I have introduced *pariyārayanto* into my text, as Ś. gives it as a *pāthāntara*.

15. Ś. evidently reads *vakkam* instead of *vayaṇaṇ*, which is, however, quoted as a *pāthāntara*.

17. According to Ś. this verse does not occur in the Cūrpi.

18 Cp. Jāt. 498, g. 15. Concerning *duhao gayāṇam* cp. Leumann l. c. V, 136. Instead of *vasiṇa* read *vasima* (Leumann).

19. *vuccāmu* is = *avātma* (Pischel § 516), but with a weak root-form (**utsu-* for *vātsa-*).

20. Ś. also recognises a *varia lectio āyāṇam eva anucintayāhi*.

22. D. quotes this verse:

*na pitā bhrātaraḥ putrā na bhārya na ca bāndhavāḥ |
na śaktā maraṇāt trātum magnā saṃsārasāgare ||*

25. The reading *ikkagaṇ* (B¹) would restore the metre of the first hemistich.

26. Cp. Jāt. 498, g. 20 (Leumann l. c. 137 sq.). The Jāt. has *hanti* instead of *harai*, which would suit the metre better. The expression *karmāni mahālayāni* is explained as *pañcendriyavyaparoṣanakuṇima¹bhakṣaṇāḍini*.]

27. Cp. Jāt. 498, g. 21 Ś. also recognises the *varia lectio*: *aham pi jāṇāmi jo ettha sāro* (cp. Leumann l. c. 20 n.). The Jāt. has *duccajā* (= *dustyajāḥ*) instead of *dujjayā*; but the grounds on which Leumann would like to reject the latter do not appear convincing to me.

28. Concerning the first half-verse cp. Leumann l. c. VI, 26 n.

30. Cp. Jāt. 498, g. 22 (Leumann l. c. 138)

31. The metre of the first hemistich is not correct, but I do not know exactly how to emend it. D. quotes this verse.

kṣaṇayāmadivasaṃsacchalena gacchanti jīmtadalāni |
iti vidvān api katham iha gacchasi nidrāvaṣaṃ rātrāu ||

32 Cp the contents and general mode of expression in Jāt 498, g. 24^{a-b} Ś. quotes the *varia lectio* *jaṇ tāva bhoge*

33 *mohaṃ* = *mogham*, cp Leumann l. c. 134

35 Ś reads *udattacūṛittatavo*, but also recognises the reading *uddagga^o* as a *pāṭhāntara*.

Chapter 14.

D. *vyākhyātāṃ trayodaśaṃ adhyayanam adhuncukārīyākhyam caturdaśaṃ ārabhyate | asya cāyam abhisambandhaḥ | ihānantarādhyayane mukhyato nidānadoṣa uktāḥ prasaṅgato nīrīdānatāguṇo 'tra tu mukhyataḥ sa evocyata ity anena sambandhenāyātasyāsyādhyayanasya prastāvanārtham Iṣukāravaktavyatā tāvad ucyate ||*

The legend given by D. in the introduction to this chapter is taken from the Nir. vv 407—417, and is also told by Śānti-tyācārya; his version is related by Leumann WZKM. VI, 14 ff.²

The text of this chapter was edited by Leumann ibd., pp 27—33; the whole chapter has been treated by myself, in connexion

¹ *kuṇima* pkt. for *kuṇapa*.

² This legend certainly presents a rather striking resemblance to the prose introduction of the Jāt 509, and must consequently be old.

with related texts (Jāt. 509 and MBh. XII, 6521 ff. 9928 ff.), in ZDMG. LXII, 725—747.

1. *ekavimānavāsinaḥ*: the heavenly region was *Padmagulma*. Concerning the name *Usuyāra* (= *Esukārī* Jāt. = *Iṣukāra*) cp. Leumann WZKM. VI, 19 sq. and ZDMG LXII, 727 n 1.

2. *jahāya* is rather suspicious as having no object (D. supplies *bhogādīn*). At any rate these two first verses are certainly a late addition, for the second one either forestalls facts that only come out as the result of the whole legend or else relates circumstances mentioned in the introductory legend of the Niry. and Tīkā, that have no essential connection with the chapter itself.

6 The last half of the first hemistich is corrupt, and the construction of *je yāvi divvā* (= *ye cāpi divyāḥ*) is quite wrong. I cannot, however, offer any emendation of the line.

7. Read *bavhantarāyaṃ*

8. D. quotes the following verse:

putreṇa jāyate loka ity eṣā vāidiki śrutīḥ |
atha putrasya putreṇa svargaloko mahīyate ||

9. Cp Jāt 509, g. 4; MBh. XII, 6527. 9933. Ś reads *paḍīhappa* instead of *pari*^o D. seems to take *jāyā* as an attribute of *putte*; it is of course a vocative, and as the Jātaka has in the corresponding half-verse *tāta*, one should perhaps read *tāyā* in the original text (cp. v 18 infra).

10. Ś. also records the varia lectio *lolupamāṇam*.

11. According to Ś. there is also the reading *kumaguṇesu*.

12. Cp. Jāt 509, g 5; 543, g 138^a. D. quotes the following verse:

śīlpam adhyayanam nāma vittaṃ brāhmaṇalakṣaṇam |
vṛttastham brāhmaṇam prāhur netaṛān vedajivakān ||

14. Cp. Āyār. I, 2, 1, 1; Sūtrakṛt. I, 5, 2, 18. 10, 18.

15. Cp. MBh. XII, 6542^a.

18. About *tāyā* cp. v. 9 supra. Concerning *sattā* cp SBE. XLV, p. 62 n. 1.

19. D.: *yad dravyatve saty amūrtam tu nityam ākāśavat |*
Cp SBE. XLV, p. 62 n. 2.

20. Cp. Jāt. 509, g. 10 (ZDMG. LXII, 730).

21. Cp. MBh XII, 6528.

22. Cp. MBh. XII, 6529. The word *hume* is explained as = *bhavāmi*, but I doubt whether the form is correct; it may be *hu me* = *khalu me*, and if so, then *cintāpara-* is used as a substantive (cp. Turner JRAS. 1913, p. 302).

23. Cp. MBh. XII, 6530. D quotes this verse:

titthayarā gaṇahārī suravaino cakkikesavā rāmā |
saṃhariyāhayavihiṇā sesesu jiesu kā gaṇaṇā |

'The prophets and the apostles, the highest gods, the universal monarchs, the Vāsu- and Baladeva's have been taken forth by unconquered Fate — what do then other beings matter?'

26. *duhao* cp. SBE. XLV, p. 63 n. 2.

27. Cp. Jāt. 509, g. 7. *jāṇe* is the reading of A, and suits the metre; it is an irregular form for skt. *janyāt*, the Pāli text has *jaṇṇā*.

28. D. quotes the following verse:

kāsāu gatiṃ jagati yā sataṣo na jātā
kiṃ tat sukhaṃ yaḍ asakṛṇ na purānubhūtam |
kās tāḥ śriyo na khalu yā bahuso 'py dvāptās
cetas tathāpi tava vārdhata eva vāṇchā ||

29. Cp. Jāt. 509, g. 15:

sākhāhi rukkhō labhate samaññaṃ
paḥinasākhāṃ pana khānum āhu
paḥinaputtassa mam' ajja hoti
Vāsetṭhi bhikkhūcariyāya kālo.

The sense of the verse would certainly be improved if the hemistiches were to be put in the same order as they are in the Jātaka. *samādhi* is explained as = *svāsthya*, which the word does not mean in other cases. But AK. III, 4, 17, 100 recognises *samādhi* = *samarthana* 'fitness, capability', which would pretty accurately suit our passage.

31. *kāmaguṇā ime te* is the reading of A. B¹ 2. J. L., but D. explains it as if we ought to read: *kāmaguṇā ēe te*. Ś. appears to read *susamhiyā*, explaining it as = *susamhṛtāḥ*.

33. *mā . . . saṃbhare* is explained by D. *mā . . . smārṣiḥ*, which is possible. But I should rather think that *saṃbhare* is a locative from *sambhara* = *smara* (or **samsmara* = *saṃsmaraṇa*) 'remembrance, love', and that *mā hū* represents *mā bhāḥ*, viz. 'may you not at the remembrance of your relations . . .'

34. Ś. also reads *em ee* and records a *varia lectio imee*.

38. The meaning of this verse (as also of 44—45^a) is only intelligible with the help of the story told in the Jātaka (cp. ZDMG. LXII, 731 sq.). Cp. Jāt. 509, g. 18.

40. D. quotes the following verses:

*kaścit sakhe tvayā dṛṣṭaḥ śruteḥ saṃbhāvito 'pi vā |
kṛitāu vā yadi vā svarge yo jāto na mariṣyati ||*

and further

*attheṇa Nandarāyā na tāio godhaṇeṇa Kuiatto |
dhaṇneṇu Tilayaseṭṭhi puttehiṃ na tāio Sagaro ||*

'King Nanda was not saved by his wealth, nor Kuiatta (?) by his many cows; the merchant Tilaka was not saved by his seed, nor Sagara by his sons'.

44—45. Cp. note on v. 38 *infra*. On *lahubhūya-vihāriṇo* cp. Schubring Ācār. p. 97. The expression *mama hatth'ajja-m-āgaya* according to D = *mama hastam ārya āgatāḥ*, but it is probably to be rendered by *mama hasta adya āgatāḥ* 'just now come into my hand'.

46. *kulāla* (cp. SBE. XLV, p. 62 n. 1) is, of course, not = *kūlāla* 'owl' (Pischel § 80), but *kurara* 'sea-eagle', mentioned as a synonym of *ukrośa* in AK. II, 5, 23 (cp. *ukkuso kuraro* in Pāli, O Franke Pāligrammatik pp. 68, 70). The form *viharissāmi* spoils the metre; D. explains it as = *carissāmi*, and it seems probable that here the word of the text has been ousted by the explanation, so that we ought to read *carissāmi*.

47. *giddhavamā u* (or *giddhavamāu*?) is to be rendered by *gṛdhropamayā* 'by the parable of the vultures' (not 'similes of the greedy man', SBE. XLV, p. 68). The words *urago suvaṇṇapāse vva* make bad metre; the following verse begins with *nāgo* 'elephant', and I think we had here originally *nāgo* 'serpent' (*nāgo suvaṇṇapāse vva*); it was explained as = *urago*, and in that way the gloss crept into the text.

48. Cp. Jāt. 409, g. 20.

49. The verses from here to the end of the chapter certainly do not belong to the original legend, but must have been composed by the Jain author. Here Ś. reads *raṭṭhaṃ* instead of *rajjam*.

51. Ś. mentions a *varia lectio dhammaparamparā* instead of **parāyaṇā*, which seems to make quite as good sense.

Chapter 15.

D : *vyākhyātam caturdaśam adhyayanām samprati sabhikṣunā-mākam pañcadaśam ārabhyate | aśya cāyam abhisambandhaḥ | ihā-nantarādhyayane nirnidānatāguṇa uktaḥ sa ca mukhyato bhikṣor eva bhikṣuś ca guṇata iti tadguṇā anenocyante | ity anena samban-dhenāyātasyādhyayanasyādīsūtram ||*

1. D quotes the following verse:

*egāṇṇyassa doṣā itthi sāne taheva paḍiṇie |
bhikkhuvissohim ahacca ya tamhā u sa viijjāe gamaṇam ||*

'the sins of the alone-living (monk) are women, apathy (?)¹ and enmity; that is why he ought to go on with his wandering, not hurting the purity of his begging-tour'.

2. *savvadamsi : sarvam gamyamānatvāt prāṇiganam paśyaty ātmavat prekṣate sarvadarśi |*

6. *kuṭūhalam śtryādviṣayam.*

7. Cp the note on VIII, 13 (supra) and SBE. XLV, p. 70 n. 3 (cp. ibd. XXII, p. 161 n. 1). The word *chinna* apparently means the rending of clothes (cp. Varāh. Br̥hs. chapter 71). D quotes this verse:

*amjaṇakhamjaṇakaddamalitte mūsiyabhakkhe aggvīdadāḍhe |
tunniyakuttīyapajjavatīḍhe ho vivāgo suho āsuhō vā ||*

'when (a cloth) is smeared with collyrium or lampblack² or dirt, gnawed by rats, burnt by fire or rent³, destroyed⁴ or eaten at the borders, there arises a good or evil result (out of that)'; and, moreover, he quotes the stanzas given by Jacobi (SBE. XXII, 161 n. 1) from the Comm. on Āyār. II, 5, 1, 15. *sara-* = *svara-* (cp. Varāh. Br̥hs. chapters 88, 90 and 95) The following verses are quoted:

*sujjam ravai māuro kukkuḍo risaham saram |
hamso ravai gandhāraṃ majjhimaṃ tu gavelayā ||*

¹ I do not know what *sāṇa* is; can it possibly be *styāna* 'apathy'? Or is *sāṇe* simply a slip instead of *māne* 'pride'?

² *khaṇḍana* means *kayala* according to the comm. to XXXIV, 4 infra

³ *tunniya* = *tunna*?

⁴ About *kuṭṭ-* cp. Schubring Āyār. s. v.

'the peacock sings the *ṣaḍja*, the cock the *ṛṣabha*, the goose the *gāndhāra*, and the *gavāiḍuka*¹ the *madhyama*-note (viz., the first second, third and fourth primary; notes)'; further

sajjena lahae vittaṃ kantaṃ ca na viṇassae |
gāvo puttā ya mittā ya nāriṇaṃ hoi vallabho ||
risaheṇa u isariyaṃ seṇāvuccaṃ dhaṇāṇi ya | ityādi

'by (hearing) the *ṣaḍja* he obtains wealth, and does not lose his beloved; (he obtains?) cows, sons and friends, and becomes a favourite amongst women; by (hearing) the *ṛṣabha* he obtains a kingdom, the position of a commander-in-chief and wealth', &c.

For *bhāumam* = *bhūmāu bhavam bhūkampādilakṣaṇam* the following verse is quoted

śabdena mahatā bhūmīr yadā rasatī kampate |
senāpatir amātyaś ca rājā rāṣṭram ca pīḍyate ||

and for *āntarikṣam* (= *gandharvanagarādi*) these:

kapilam sasyaghātīya māñṣūṭham haraṇaṃ gavāṃ |
avyaktavarṇaṃ kurute balakṣobham na samsāyaḥ ||
gandharvanagaraṃ snigdham suprakāram satoraṇaṃ |
sāumyādūśamsaṃ āśritya rājñas tad vijayamkaram ||

Further for *svapna* (cp. note on VIII, 13) the following:

gāyane rodanam brūyān nartane vadhabandhanam |
hasane śocanam brūyāt paṭhane kalaham tathā ||

Cp v. Negelein Traumschlüssel des Jagaddeva p. 237 ff (II, 43—44) for very close parallels to this verse.

From the *lakṣaṇavidyā* (cp. note on VIII, 13) the following verse is quoted:

cakṣuṣnehe suhao dantasnehe ya bhojanam iṣṭham |
tayaneheṇa ya sokkham nahanehe hoi paramaṃ dhaṇam ||

i. e. *cakṣuṣnehe suhrd dantasnehe ca bhojanam iṣṭam | tvaksnehena ca sāukhyam nakhasnehe bhavati paramaṃ dhanam ||*

From the *daṇḍavidyā* six verses are quoted in the story of Karakaṇḍu (Ausg. Erz. p. 36, 26 ff.), to which D. here refers. The *vāstuvidyā*² is explained as = *prāsādādilakṣaṇābhidhāyakam*

¹ Cp. v. Bradke ZDMG. XXXVI, 470; Leumann Āup. s. 165.

² Cp. Bühler WZKM. VIII, 29.

śāstram; it is treated by Varāhamihira in the Brhs. ch 53. The *aṅgavidyā* (Varāh. Brhs. ch. 51) is referred to by the verse *sirapphurane kira rajjam | ityādi* (quoted above, note on VIII, 13). The *śāstra* called *svarasya vijayaḥ* is illustrated by this verse:

*sāmāsārasavāyasakosiyasayavattarāsahasivāo |
jambuyavasahā vāmāpatthāne kayasiddhiyarā ||*

'when the female cuckoo¹, the heron, the crow, the owl, the woodpecker², the donkey, the female and male jackals and the bull (sound) from the left side, they forebode success in (all) undertakings'.

For this passage cp. Franke Dīghanikāya p. 13 ff (with very instructive notes). These varieties of science seem to have been equally abhorred by Buddhists and Jains

8. *nettam ti | netrasābdena netrasamkarakam iha sāuvirāñjanādi gṛhyate |* — D. quotes this verse.

*varjayed vidalam sūlī kuṭṭhī māmsam jvarī gṛtām |
navam annam atisārī netrarogī ca māsthunam ||*

9 *kṣatriyā rājāno ganā Mallādisamūhā Ugrā ārakṣkādayo rājaputrā nṛpasutāḥ . . . bhogikā vivīṣṭanepathyādibhogavanto 'mātyādayaḥ |* *gana* may be identical with *saṅgha*, the term by which Kāuṭ. XI, 1 (p. 376) denotes the Malla's, Licchivi's &c. 'The Ugras are a well-known mixed caste (Kṣattriya and Sūdrā), Kāuṭ. III, 7 (p 164); Manu X, 9 &c. As regards *Bhoiya*, which is explained as being = *Bhogika*, I think D. has committed an error, for I consider *Bhoiya* may be = *Bhoja* (in Pkt *Bhoga*, Āp. S §§ 23. 38; KS &c.), a well-known Kṣhattriya race. This is certainly the opinion of Jacobi, SBE. XLV, p. 71 n. 2. There is indeed a *pāṭhāntara* to this verse in Ś, but I am unable to make out how it runs

12 Cp SBE. XLV, p. 72 n. 1. The verse is certainly corrupt in some way or other, and Devendra's attempt to explain it leads him into adopting some very audacious modes of interpretation. D quotes the following verse:

*sāhavo to ciyattena nimantejja jahakkamam |
jai tattha kei icchejja tehim saddhim tu bhujjajae ||*

¹ About *śyāmā* cp. BR.

² *śatapattrā* means both 'woodpecker' and 'cuckoo, peacock' or 'parrot'.

'the monks must with amiability make invitations in due order; if there are any people who accept, they must eat together with them'.

13. On *āyāmaga* and *sovira* cp. SBE. XLV, p. 72 n. 2. 3.

14. *vihiṇṇai* is said by D. to be *vyathate* | *dharmadhyānatas trasate*; but this seems highly improbable, as *vyath-* seems to give *va(t)h-* in Prākṛit (cp. *pavvahiya-* = *pra-vyathita-* Āyār. I, 2, 1, 1. 2, 4, 3). I think *vihiṇṇai* is = *vi-hiyate*.

15. For *sahia* cp. SBE XLV, p. 72 n. 4 It spoils the metre, but I have retained it nevertheless in the text, as D. comments upon it.

Chapter 16.

D. *vyākhyātam pañcadasam adhyayanam adhunā soḍaśam ārabhyate* | *asya cāyam abhisambandhaḥ* | *iḥānantarādhyayane bhikṣugunā uktās te ca tattvato brahmacāryavyavasthitasya bhavanti* | *tad api brahmaguṇtiparijñānata itī* | *tā iḥābhīdhyanta ityanena sambandhenāyātasyāsyādhyayanasyādisūtram* ||

1 *sevittā havai* is undoubtedly an older and better reading than *sevijjā*, as regards the form cp. Pischel § 582 n 3

5. *kudīyam leṣṭukādiracūlam kūya*^o must be the proper reading, although it is only retained in B¹, cp. Skt. *kūj-*.

1 D. quotes the following verse.

aṭṭhamipakkhve mottum vāyanākālam eva ya |
sesakālam āyantio neyāo 'kālacārio ||

'omitting the *aṣṭamī* and the *pakṣa*-days and also the time for sermons those women who come at other times are to be known as coming at the wrong time'.

4. *saṁsthānam ākāraḥ*. D. quotes this verse:

asakkam rūvām addaṭṭhum cakkhugoyaram āgayaṃ |
rāgaddose ya je tattha te buho parivajjāe ||

'it is impossible not to see a figure that comes within range of the

eye; but the wise man avoids the sympathy and antipathy that are there'.

5. Cp. § 5 supra.

6. In another version according to Ś the first half-verse runs thus: *hassadappam raiṃ kiḍḍaṃ sahabhuttāsiyāṇi ca* |

7. *madah kāmōdrekaḥ*.

8. Ś. apparently reads *dharmam labdham*, as he explains it as = *dharmyaṃ labdham*. — *jattattham* = *yātrārtham*; *saṃnyamanir-vāhanārtham na tu rūpādyartham* |

10. *Kāmagunāḥ* | *kāmasya guṇā upakārakāḥ*.

12. *sahabhuttāsiyāṇi* does not make good sense. I suppose that *hāsa°* (or *hassa°* = *hāsyā°*) is the right reading, as B¹ ² give *hasiyam*. From D nothing conclusive is to be gathered *tāla-uḍaṃ* is rendered *tālapuṭam*, which, however, will give no reasonable sense here, probably Jacobus (SBE. XLV, p. 77 n. 1) is right in suggesting it to be *tālakūṭa* = *kālakūṭa*.

17. The translation of the last half-verse in SBE. XLV, p. 77 is not quite to the point. D. says: *siddhā purātanāsūtsarpinīṣu siddhyanti . mahāvīdeheṣu . . . setsyanti tathāpare anantāyām anāgatāddhāyām*. Consequently we must translate: 'through it (the law of the Jinās) (some beings) have attained perfection, (others) do it (just now), and (still others) will do it (in the future)'.

Chapter 17.

D . *vyākhyātam ṣoḍaśam adhyayanam adhunā pāpāśramanīyākhyam saptadaśam ārabhyate* | *asya cāyam abhisambandhaḥ* | *ih-ānantarādhyayane daśa brahmacaryaguptaya uktās tās ca pāpāsthānavarjanād evāsevītum śakyante* | *iti pāpāśramanasvarūpābhīdhanatas tad evocyata ityanena sambandhenāyātasyādhyayanasyādisūtram* ||

1. D : *prathamam śīṃhavrṭtīyā pravrajya paścāt punar yathāsukham yathā tathā nidrāvīkathādīkaranalakṣaṇena prakāreṇa sukham ātmano 'vabhāsate* | *tusābdasyaiṣa kārārthatvād yathāsukham eva śīṃgālvavrṭtīyāva vihareḍ ity arthaḥ* || Ś. says: *paṭhyate ca* | *je ke ime* (= *ayam*).

4. *khimsa* *nindati*: *khims-* is a verbal root of rare occurrence, cp. *khimsacyā* XIX, 83 (infra), *khimsae* Āyār. I, 2, 4, 4;

Uvaesamāli v. 331 (GSAI. XXV, 226), *khimsiya* KS. Schubr. 6, 1, *khimsanija*- Nāyādh. 3, 27. *khimsana*- = *nindana* Āp. S. § 32 and *khimsanā* ibid. § 116. Leumann is certainly right in thinking it to be a desiderative form of the root *kṣan*-, cp. IF. XXXV. 217 f.

6. *hariyāni dūrvādini*.

7. *mṣejjā* = *niṣadyā svādhyāyabhūmiḥ*; *mṣadyā* is 'a small bed or couch'. About *pāḍakambala* cp. SBE XLV, p. 78 n. 2.

8. As regards *davadavassa* cp. J. J. Meyer Hindu Tales p. 14 n; Tessitori GSAI. XXV, 176. It would be **drava-dravasya* in Skt, the construction of which is scarcely intelligible. But there is also in Skt. a verb *dravasyāti* (*paricarane*), gaṇa *kaṇvādi* to Pāṇ. III, 1, 27 *carai*: from D. it seems as if we had to read *saṃcarai*. On *ullaṅghanah svavatsaḍimbhādinām adhaḥkartā* cp. I, 33 supra).

9 Cp SBE. XLV, p. 79 n. 1

10. Ś. himself reads *guruparibhāsae*, but mentions **paribhāvae* as a *pāthāntara*.

11 D gives *pramukharah prakarṣeṇa mukharah*, which proves that we must read *pamuhare*.

12 'vāḍam ca' *kalaham caḥ pūraṇe | udīrayati | katham cid upasāntam api utprāsanādinā pravṛddhim nayati* | The translation 'is a controversialist' in SBE. XLV, p. 79 is not quite to the point *atta*° = *āpta*°, but Ś. reads *attapaṇhahā*, and explains it as = *ātmapraśnahā*.

14 *sasarakkhapāe* = *sarajaskapāḍah*, but **sarakkha*° cannot be = *rajaska*- according to any known rule of grammar Still, **sarakkha*° may be correct, for we find *śaras*- 'a thin cover of ashes' Āp. Śr. S. VI, 9, 1, and Skt **śaraska*-, a derivation from *śaras*-, like *rajaska*- from *rajas*-, may mean 'covered with ashes or dust'; from this form we should get in Prākṛit *sarakkha*.

15. Concerning the prohibition to eat milk and things produced from milk cp. J. J. Meyer Hindu Tales p. 271 n 3. But the *pāṇḍarabhikkhu* spoken of in the Samarāiccakahā as avoiding all products of the cow (Jacobi apud Hertel Pūrṇabhadra's Pāñc. p. 295, cp. *pāṇḍarabhikṣuḥ* in Mahāvvyutp. 178, 25) cannot well be a Jaina monk; and this is still more impossible if he is really (as Jacobi suggests) identical with the *śvetabhikṣuḥ* of whom the Jain Pāñc. (Pūrṇabhadra) p 181, 21—22 says:

narāṇām nāpito dhūrtaḥ pakṣiṇām cāiva vāyasaḥ |
catuṣpadām śṛgālas tu śvetabhikṣus tapasvinām ||

Moreover, Dr. Meyer l. c. points to Prabandhacintāmaṇi p. 115, where the Jain ascetics are derided by an enemy of Hemacandra for eating too much milk, curds and ghee. Consequently, there cannot have been a strong restriction imposed on the Jaina monks concerning the use of milk. It may be that some heterodox sects — and the Jains amongst them — shunned milk on account of its frequent use in the Brahmanic ritual. Moreover, the Jains of course believe milk to be full of small living organisms which might be destroyed by people partaking of milk, curds, butter &c. (cp. for instance the verse from Devendra in ZDMG. 64, 398, 13—14).

16. *atthantammi* = *astamayati* D. We find in AMg. JM. M. *atthamaṇa-* = *astamayana-* (Pischel § 149), *atthamīa-* = *astamīta-*, but also *atthāai* = *astāyate* (Pischel § 558), and from this may be derived a participle **atthā(y)anta-* > **atthāanta-* > **atthānta-* > *atthanta-*

17. *parapāṣaṇḍāḥ Sāugatādayaḥ*. D here quotes the verse
mṛdvī śayyā prātar utthāya pēyā &c

which seems to have been quite common amongst the Jains; it is quoted from the comm. on Sthān. VIII by Leumann WZKM. III, 332 n. 2. About *gāṇamganika-* cp. SBE. XLV, p. 79 n. 2

18. There is a reference to this verse in J. J. Meyer, Hindu Tales p. 26 n. 2, which probably applies to the next one.

19. *jemai* and *jimai*, substitutes for *bhuj-* Hc IV, 110 *jim-* 'to eat' is found also in Skt. (BR. s. v.) although the root is decidedly Prākṛtic.

20. Concerning *pañcakuṣīlasamvṛtaḥ* cp. SBE. XLV, p. 80 n. 2. Read *garhṇe* to make the metre correct

21. The text of the last half line is not quite certain. According to D we really ought to read as in the text above: *ārāhae logam iṇam taḥ param*, which is also the reading of B³ and J¹. But A has *ārāhae duhao logam iṇam*, above which has been written the correction *ā l. i. t p.* (as in our text). This is also the reading of B¹ (and two other B. Mss., while another one

¹ With the slight mistake of *pari* for *param*.

has tried to combine both readings (B. 644) giving: *ā. d. l. i. takā param*. The question from where the word *duhao* originated can scarcely be solved, as there is nothing in the text that would suggest the introduction of this word, it being perfectly clear and reasonable without it

Chapter 18.

D.: *uktam saptadaśam adhyayanam adhunā Samjayīyākhyam aṣṭādaśam ārabhyate | asya cāyam abhisambandhaḥ | ihānantarādhyayane pāpasthānavarjanam uktam tac ca sāmyatasyaiva sa ca bhogardhityāgata eveti sa eva Samjayodāharaṇata thocyata ity anena sambandhenāyātasyāsyādhyayanasyādisūtram ||*

1 *migavva-* is, of course, *mṛgavya-*. D. says: *pāṭhāntareṇa mṛgavadham*, but *migavaham* would scarcely suit the metre.

2 *hayāṇi* &c is explained by D as being = *hayānika-*, which is impossible. J. J. Meyer *Hindu Tales* p 82 n. 1 is certainly right in deriving the words from **hayāni* &c., although such forms do not exist in Sanscrit (but cp *Indrāni*, *Brahmāni* &c., Johansson *Uppsalastud* p 49 ff). *mahayā* is here used as a feminine form, cp. J J Meyer l c.

3 *chuhai* is mentioned by Hc IV, 143 amongst the substitutes of *kṣip-*; it is certainly from *kṣubh-*.

4. *apphova* is said to be *āsphota* 'Calotropis gigantea' or 'Jasminum Sambac' (also the name of various other plants, *Lex.*); but I know no other case where a *v* stands for a *t*. The reading *jhaviya°* occurring in B^{1,2} might well be = *kṣapita-* (cp. Pischel § 326).

7. *ghannu* is explained as = *ghātakaḥ*, *hananāśilaḥ*; it is probably derived from Skt *hatnī-*

11. The reading *taṃ* in B¹ would make very good sense, *taṃ* being = *tvam*; but as it is not supported by the comm., I dare not introduce it into the text.

12. According to Ś. this verse (like v. 11) ends with *kiṃ hiṃsāe paśajjasi* in another version.

13. *peccatīha-* is explained in the comm. as = *pretyārtha-*; it is probably derived from a form **pretyatva-*.

15. *nī-har-* is derived from *nīh-sar-* by D., Jacobi Ausg. Erz. s. v. &c.; but J. J. Meyer Hindu Tales p. 141 n. 2 thinks this impossible, and would like to derive it from *nīr-har-* (cp. *nīhāri* = *nir-hārīn-* Āup. S. § 56). I do not see why it should not be *nīh-sar-*.

18. *mahaya tti* | *supvīatyayād mahat* D.; but Meyer l. c. with much probability explains it as being an adverb 'very much, exceedingly'.

20. Concerning the *kṣātriya* mentioned here D. says: *sahapūrvajanmani vāimānika āsit tatas cyutah kṣātriyakule 'jāni* | *tatra kutaścit tathāvidhanamittataḥ smṛtapūrvajanmā tata evotpanna-vāirāgyaḥ pravrajyām gr̥hitavān viharamś ca Samjayamunim dr̥ṣtvā tadvimarśārtham idam uktavān* || — Ś. apparently reads *rajyam* instead of *rat̥tham*.

21. *māhaṇe pravrajitaḥ*.

23. Cp SBE XLV, p. 83 n 2 *meyanne* is explained by D. as being *meya-jñu-* (*meya-* = *jñvādīvastu*); *meya-* would consequently be = *prameya* of the logic

24. *nāyae* | *jñāta eva jñātakaḥ kṣātriyaḥ* || It is well known that Mahāvīra belonged to the clan of Jñātr or Jñātrka *kṣātriya*'s, cp. e. g. Jacobi SBE XXII, p x ff.

26. According to Ś this verse does not occur in all the Mss. (it is possible that he thinks the same of vv 24—25, as he connects 27 immediately with 23, but this is not quite certain)

28. Cp SBE XLV, p 84 n. 1.

30. Jacobi SBE. XLV, p 84 n. 2 suggests that *vijjā-m-a-nusamcare* may be = *vidvān anusamcaret* (cp *vijjā* in the next verse); this is probably right Cp Hc II, 15; Pischel § 299

33. Cp SBE. XLV, p 84 n. 4

34—51 On these verses cp the very instructive notes by Jacobi SBE. XLV, p. 85 ff

34 Bharata, the first *cakravartin* of the Jains, is probably identical with the famous Bharata, son of Duṣyanta, called the *cakravartī sarvabhāumaḥ*.

35. Concerning Sagara and his 60,000 sons cp. R Fick Eine jainistische Bearbeitung der Sagara-Sage, Kiel 1889, who has edited and translated the Prākṛt legend given by D. He is mentioned even by the Buddhists, e. g. Jāt. 541, g. 10 (amongst a number of other righteous kings) and Jāt. 543, g. 130 (where

observe the expression: *sāgarantam . . . vijitvā*). In both passages he is called *Sāgara*. The Brahminical version of his story is well known from the epic literature.

36. *Maghavan* is not mentioned elsewhere, as far as I know. I think the Jains have taken up the old Vedic epithet (in later times the name) of Indra, and made a fictitious king out of it. The legend told by D. only occupies some few lines and contains absolutely nothing except the mention of his parents and his capital, Śrāvastī.

37. *Sanatkumāra* is mentioned as a mythical sage as early as in the Chānd. Up. VII, 1, 1. 26, 2 and later on in the epics &c. It is curious that we find a *Sanamkumārakappa* amongst the Jain heavens (XXXVI, 223 infra), and that the Buddhists have made a *Brahmā Sanamkumāra* out of him (cp. DN. III, 1, 28 = XXVII, 32 &c). The legend from D. is published in Jacobi Ausg. Erz. pp. 20—28. His legend has been combined by the Jains with that of Brahmādatta (Citra and Sambhūta, Chapter XIII), in so far as Sambhūta, on seeing the queen-consort of Saṇamkumāra, formed the decision to become a universal monarch in a subsequent existence, and was consequently reborn as King Brahmādatta.

38. Śānti, the sixteenth *tīrthakara*, was a son of King Viśvasena and Airādevī of Hastināpura. His previous births are told at some length in the comm., but there is absolutely nothing of interest in them, except the insertion of the well-known story of King Śibi and the dove (cp. MBh. III, 139, 197; KSS &c.; the hawk is here called *ullāvaga*-, which must be = *ullāpaka*-, cp. *utkrośa*-); although here Śibi figures under the name »Prince Vajrāyudha», being Śānti in a former existence.

39. Kunthu, the seventeenth *tīrthakara*, was the son of King Māra and Śrīdevī of Hastināpura. His story contains nothing more than the common notices of his birth, birthplace, the place of his *mokṣa*, the time of his life &c., and is written in Sanscrit. Jacobi SBE. XLV, p. 85 n. 5 thinks *Kunthu* is a corruption of *Kakutstha*, but *kunthu* is also the name of a certain small insect (XXXVI, 138 infra).

40. Ara, the eighteenth *tīrthakara*, was a son of King Sudarśana in Gajapura. His story (in Sanscrit) is of the same sort as that of Kunthu. Śānti, Kunthu and Ara were all universal monarchs before becoming *tīrthakara*'s.

41. Cp. SBE. XLV, p. 86 n. 1.
42. **sūraṇo* is the correct reading, cp. *sūrai* enumerated amongst the substitutes of *bhañj-* in Hc. IV, 106.
44. *sakkham Sakkena coio* = IX, 61^b (supra); 45^b (infra).
45. = IX, 61 (supra). In J. and SBE. XLV this and the following verse stand in the reverse order.
46. The stories of these kings are told in the introduction to the ninth chapter.
48. The story of Udāyaṇa is published in Jacobi Aug. Erz. p. 28 ff. But the name of this king ought properly to be written *Uddāyana* (which I have not introduced into the text, there being no variants here, but cp. Aug. Erz. p. 28; ZDMG. 67, 670) His story is identical with the legend of Rudrāyaṇa in Divyāvad. ch. XXXVII (cp. JA. 1910, p. 608), but episodes from the history of the famous Udayana, king of Vatsa, have been introduced into this story.
49. Cp. SBE XLV, p. 87 n. 4 The story of King Nandana (in Sanscrit) is short and without interest.
50. D. seems to have preferred the reading *āṇaṭṭha*^o, but the explanation is rather confused. I think that *anaṭṭa*^o must be the correct rendering.
51. The story of Mahābala is told by D. at some length. But as it runs just in the same fashion as other legends of saints, there is nothing of special interest in it. M was converted by Dharmaghosa, a disciple of Vimala, the thirteenth *tīrthakara*. Moreover, the reader is referred to the Bhagavatī for further notice of M. — Ś. apparently reads *addāya siraṣā sram* (= *śiraḥ*), although he mentions *srim* as a *pāṭhāntara*.
52. *viśeṣam viśiṣṭatām gamyamānatvān mithyādarśanebhyo Jinaśāsanasya |*
53. Ś. apparently reads *samaṭṭhā bhāsiyā vai*, but mentions both *savvā* and *saccā* as *pāṭhāntara*'s
54. Ś. reads *ādāya pariyāvase (paṭhyate ca | attānaṃ pariyāvase)*.

Chapter 19.

D.: *vyākhyātam aṣṭadaśam adhyayanam adhunā ekonaviṃśam ārabhyate | aśya cāyam abhisambandhaḥ | anantarādhyayane bhogardhityāga uktas tasmāc ca śrāmānyam upajāyate tac cāpratīkarmatayā prāśasyataram bhavaty apratikarmatocyata ity anena sambandhenāyātasyāsyādhyayanasyādisūtram ||*

1. D. explains *kānana* by *bṛhadvṛkṣāśraya* and *vanāni* by *udyānāny āramāḥ kṛdāvanāni ca*. *Sugrīva* as the name of a town does not occur anywhere else, as far as I know.

2. *Miyāputta* (*Mrgāputra*) is the name of the first story of the first *śrutaskandha* of the *Vipākāśruta* (aṅga XI). But there he is a son of King *Vijaya* and his queen *Mṛgā* in *Mṛgagrāma*, and is born blind, dumb and deaf, without hands or feet (Weber Ind. St. XVI, 336) *damisare | daminām upasaminām īśvaro damīvaraḥ | bhāvīkālāpekṣam cāitat ||*

3. D. seems to take *nandana* as an adjective (*samṛddhijanaka*). *dogundaga-* is explained by Jacobi SBE. XLV, p. 88 n. 2 as being = *dvikundaka-*, but I do not know what this might be supposed to mean. D. says that 'the old ones' (*vṛddhāḥ*) explain it by *trāyastriṃśa*.

4 Cp SBE XLV, p. 89 n. 1

5 *aicchantam* D. A. B³. J, which I have retained in the text, is certainly corrupt. Either we have to read *anicchantam* (B¹), which would mean 'not wishing (anything)', or rather *aijñantam* = *atīyantam* 'passing by'.

6 About *dehai* cp Pischel § 66 (Hc IV, 181 does not mention *dehai*, but *dekkhai* as a substitute for *darś-*, cp Pischel § 554). *manye* stands here, as in Sanskrit, without exercising any influence on the construction of the sentence.

7 Between this verse and the following one B¹ and B³ insert this verse:

*devalogacuo santo mānusaṃ bhavam āgao |
sannināne samuppanne jāisaraṇam purāṇayam ||*

which is not in the commentary. It seems to contain a reminiscence of Nir. 459, but I do not know from where it originates.

8°. = IX, 1° (supra).

9. Ś. also reads *visaehim*; *visaesu* apparently originated from the commentaries, as *visaehim* is regarded as a *vacanavyatyaya* for *viṣayepu*.

10. The curious vocative *ammo* is dealt with by Pischel § 366^b, who thinks it contains the particle *u*. But I scarcely believe in this explanation, and should rather suggest that we have here an old dual **ammāu*, and that the word means 'father and mother'. Cp. *amma* in the next verse.

14. *vyādhayo 'tīvādhāhetavaḥ kuṣṭhādayo rogā jvarādayaḥ |*
— *°ghattha-* is = **ghasla-* (= *ghasita-*), not = *grasitā-*, *grasta-* (cp. *ghāsa-* = *ghāsa-*, but explained by *grāsa-* in the commentaries, Leumann *Āup* S s. v.).

15. *kisanti* = *klīyante* (cp. *kesa* = *kleśa-* instead of *kileśa-* which is more common, and Hc. II, 106).

21 *alpapāpakarmā alpāsātavedanaś ca*

22. *avaijjhai* Mss; but this must be an old corruption for *ava-ujjhai*.

23 The first half-verse sounds like some Buddhist stanza, but I cannot make it out.

25. *amatā rūgadveṣapurihārena tulyatā.*

29 *peśa-* is = *preṣya-* (Hc. II, 92), we find *preṣyavarga-* in Rām I, 17, 14.

30 *sannidhīr ghr̥tāder ucitakālātikrameṇa sthāpanam | sa cāsāu samcayaś ca sannidhisamcayaḥ ||*

31—32 Here are enumerated the *pariṣāha*'s 1 2. 3 4. 5. 12. 11 17. 13 (*vadhāpariṣāha* includes *tāḍana*, *turyana* and *vadhābandha*⁹). 14 and 15, according to the introduction to chap II (supra p. 283).

33 The *kāpoti vṛttiḥ* is mentioned in MBh III, 206, 4 (Nīlakaṇṭha : *alpasamgraharūpā*) D. says *yathā hi te nityasāṅkitāḥ kanakīḍādigrahane pravṛttāḥ*. It seems as if it were not the fearfulness but the living on nothing that is expressed by the word.

34. *suhoṣo | sukhocitāḥ sukhayogyāḥ ||*

36. *ākāśe Gangāśrota va dustara iti yojyate | lokarūḍhya caitad ūktam ||*; the *Ākāśagaṅgā* is well known in the Sanskrit literature. There is an expression: *ākāsagamgam otārento viya* in the Pāli canon, which I totally misunderstood in the WZKM. XXIII, 176 n 1 (it seems to refer to the roar of the river when falling down on the earth)

37. *nirassāya* = *nirāsvāda*-. Cp. the *asidhara*^o or *asidhara-vrata* of the Skt. literature (BR.), e. g. Ragh. XIII, 67 with Mallinātha's comm. (M. quotes from Yādava: *yuvā yuvatya sārāham yan mugdhabhartṛvad ācaret | antarnivṛttasaṅgaḥ syād asidharavratam hi tat*); cp. Stenzler ZDMG. XL, 523 ff. The Iranian conception of people passing over the sword's edge on the way to the other world is well-known

38. Jacobi (SBE. XLV, p. 92 n 2) has been at pains to interpret the expression *ahi v'egantadūtṭhiḥ caritte* &c in a very ingenious way, but such a construction would be quite incredible, and I think *ahi* must be a very old corruption of *ahē* (= *adhah*). Then we should have to translate: 'the right method of looking down or looking only in one direction is difficult, oh son!'. That monks should look down at the alms-begging and not let their eyes wander round on to various things is certainly a rule common to Buddhists and Jains¹. The reading *duccare* of B¹ ² would suit *cāritte* much better than does *dukkare*.

39. *pāum* is translated in SBE. XLV, p 92 by 'swallow'; but I should rather think it is from *pā*- 'to keep, to preserve', viz. 'as it is difficult to keep a kindled fire-flame burning' &c.

40. *koṭṭhala*- means *kuśāla*- 'granary', Deśin 2, 48 (quoted SBE XLV, p 92 n. 3), but scarcely 'bag'. I should rather take it as another word meaning 'cloth' (comm.) and translate the sentence 'as it is difficult to wear a cloth made of wind' — this would be a taunt at the *divṛṣanā*. But I cannot find a word *koṭṭhala*- 'cloth' elsewhere

44. Ś. apparently has the same reading *so bent'amma*^o as A, but also mentions *so bei* and *to bent*. *pipāsā* is used here exactly in the same way as *tṛṣṇā* by the Buddhists

45. The descriptions of the various hells occur in frequent passages of the Brahminical and Buddhist scriptures. Copious passages are given in Scherman Visionsliteratur; L. Feer JA. 7, XI, 300 ff., cp. also my Paccekabuddhagesch. pp. 11 ff 118 ff

47. Here as in the following verse Ś gives *anantagunā* instead of *°gune*.

48. The expression: *jahā imam iham siyam* is somewhat colourless; one would feel inclined to suggest *jahā himam* i. s 'as the snow is cold here'.

¹ Cp Gaut. III, 17 (quoted in SBE. XXII, p. xxvi).

49. *kandu-* in Skt. means 'a boiler, saucepan, a sort of oven'; *kundū°* — although retained by D. — must be a spurious reading.

50 Cp. SBE. XLV, p. 94 n. 1.

52. *kheviya-* is explained by *khinna-*, which is certainly impossible. It must be = *kṣepita-*, but the meaning is not quite clear. It may be that it means something like: 'I have been made to glide down'.

54. *kūvanta-* is explained by *kūjant-*, but etymologically it certainly belongs to *kū-* 'to cry, scream' (*kuvate*, *kokūyate* &c.). *Kolasuṇaehim ti sūkaratīvarūpadharibhiḥ* | *kola-* certainly means 'a boar', but I should suggest that we have here a very old corruption for *kolha°*, which is identical with *kulho śṛgālaḥ* Deśin. 2, 34 (= *kolha-*, *kulha-* = **kroṣṭa-*, Pischel § 242). The epithets *samehim sabalehi ca* (= *śyamāḥ śabalāś ca*) remind us of RV. X, 14, 10; Jāt 544, g. 155 (*sabalo ca sāmo ca duve suvānā* &c.), cp. Paccekabuddhagesch p. 17 n. 1. I think *phāḍio* is the right reading; it is = *sphāṭita-* (Pischel § 208).

55. *atasi* = *atasipūṣpa-* is 'Linum usitatissimum'. *bhalla-* or *bhalli* means 'a certain sort of arrow'.

56. The word *samīlā* has not been explained by the comm., but in XXVII, 4 it occurs again, and there the Avacūri of B¹ explains it by *yugarandhrakilakaḥ*. It is = *śamyā* 'the pin of a yoke' (cp. Jackson IF. XXV, 180 sq.). *samīlā* is, of course, formed from the same root as *śamyā*, but with another suffix; the explanation given by Pischel § 247 is absurd. As for *totta-* cp. *cottam pratodaḥ* Deśin. 3, 19 (with *c* for *t* as in some other Prakrit words, Pischel § 216, Charpentier MO VIII, 181 ff.). Jacobī SBE. XLV, p. 95 n. 1 quotes *rojjo ṛjyaḥ* from Deśin. 7, 13, which should be read 7, 12. But as *rojja-* is certainly = *rohita-* and this also means 'a certain species of antelope or cerf', this may be right. But I never heard that antelopes are yoked to carts (cp. Deśin. 7, 12) and driven on with goads. D. explains it by *paśuvīṣaḥ*, and consequently it may be some sort of domestic animal.

58 *ḍhamka* is = *dhvāṅka-* 'a crow'; cp. *jhamkha-* (from **ḍhamkha-*, Pischel § 216) = *vilapati* Hc. IV, 148.

59 Cp. SBE. XLV, p. 95 n. 3. Ś reads *vipaḍio*, but mentions *vivāio* as a *pāthāntara*.

60. The *Asipattravana* is well known even from other descriptions of the hells.

61. *musañṭhi* is certainly the old form of the word, as we have *musañṭhi* in Kāuṭ. p. 54, 6. But the form *musuṇḍhi* also occurs in Āp. S. § 1. Zachariæ (in a letter dated 9. XII. 1913) informs me that *musuṇḍhi* is the form that occurs in Hem. Uṇ. 633; Śākaṭ. Liṅg. 35 ed. Franke (cp. further Vāij p. 118; Hem. Śeṣāḥ 149). He has treated of the word in GGA. 1898, p. 472, and there points out the form *bhuṣuṇḍi*, which seems to be connected with it.

62. *churiya* is = *kaurika* (Ind. Stud. XV, 427); *kalpani* 'a scissors or shears', only in lexx. in Sanskrit. There is a *pāṭhantara* for *ukkitto* in Ś., but it is almost impossible to decipher it, the page on which it stands being almost obliterated; I doubt whether it can possibly be *vocchinno*.

63. Ś records a *varia lectio gāhio* instead of *vāhio*.

64. *gala-* is explained as = *baḍiśa-* 'a hook', but this sense does not occur elsewhere, as far as I know; in Skt. *gala-* also means 'a rope'. D. takes *magarajalehim* (= *makarajalāiḥ*) to be a dvandva-compound, but I doubt whether this can be right. I should rather think it to mean 'a net for (catching) *makara*'s'. *ulliya-* is said to be *ullikhutu-*, which is scarcely possible; but I cannot find any probable derivation for this word.

65. *vidamśa-* is said to be *kyena-* 'a hawk'; Sct. *vi-damśa-* is only known in the sense of 'any pungent food that excites thirst' Śis. 10, 10. I should rather think that it means some instrument for catching birds, cp. *samdamśa-*, *°damśika* 'a pincers' (but in Lal. V 312, 9 there appears to exist a word *samdamśikā* that would mean 'catching, taking hold of with the beak').

66. *kuhaḍa-* 'an ax', cp. Jacobi SBE. XLV, p. 96 n. 1; Pischel §§ 239 258.

67. The comm. and all the Mss. read *kumāra-*, but p. *kam-māra-* and the modern *kamār* 'a blacksmith' show that *kamāra-* must be the correct form (derived from *karmakāra-*, SBE. XLV, p. 96 n. 2). But it seems curious that the blacksmiths should treat the iron with blows with the flat hand and the fist (*capeta-* and *muṣṭi-*).

68. *kalakalanta-* may be = Skt. *kalakalavant-* 'roaring, hissing'.

69. D. explains *sollaga-* by *bhaṭṭitrikṛta-* 'roasted on a spit'. *sollaga-* belongs to *sollai*, a substitute for *pac-* 'to cook, roast' Hc. IV, 90 (cp. *solla-* 'roasted, roasted lump of meat' Uvās. §§ 129.

240, 244. *sollaya-* ibd., *solliya-* Āup S. § 74). It is explained by Pischel § 244 to be = *sūdayati* 'he cooks'. But this is no doubt a mistake, and Hoernle Uvās. s. v. is right in deriving *solla-* from Skt *sūlya-* 'roasted on a spit'. *sollaga-* is certainly a substantive here, and means 'a lump of roasted meat'. *khāviya-* must be from *khād-*, but it cannot be = *khādita-*; *khād-* sometimes has the present form *khāi* (Hc. IV, 228) < *khāai*, and thence a root *khā-* was extracted, from which arose a causative *khāvei* = **khāpayati*; *khāviya* is the participle of this. *misamamsāim* (A) certainly means 'lumps of meat crackling (from fire = burning hot)'; *msa-* belongs to *misamisanta-* or **misinta-* = *dedīpyamāna* Āup. S. §§ 19. 48 and to *misimisemāna-* Bhag. III, 1, 84 (Weber Bhag. p 214) and *misimisyamāna-* Uvās § 95 (*kopātīśayapradarśanārthaḥ śabdaḥ* comm.); cp Skt. *misamīṣyate* 'to crackle'.

70. About *vasā* cp. Charpentier KZ. 46, 40 ff.

76^{a-b} = 44^{a-b}.

77. Cp. SBE. XLV, p. 97 n. 1

80. *vallara-* is explained as = *gahana-*; *vallara-* Rājan 12, 91, Zachariæ Beitr. 67 is = *vallura*, which is explained as = *gahana-* in Med.

82. *samutthitah samyamānuṣṭhānam praty udyataḥ* | .

83. *ene* (B¹) also makes good sense (cp. *ena-*, *ena-* 'the black antelope').

84. On *jahā suham* cp Leumann WZKM. III, 347 ff.; J. J. Meyer Hindu Tales p 113 n. 1.

85. *amba*^o D.

89. Cp SBE. XLV, p 98 n. 2.

92. About *vāśicandana*^o cp. SBE, XLV, p. 99 n 1. The same compound KS. § 119; Āup. S. § 29, but the comm do not give any exhaustive explanation of *vāśi*. It certainly belongs to *vāsa-* 'perfume', *vāśayati* 'to perfume, fumigate', cp. *saṃvāsita-* 'made fetid, having an offensive smell'.

93. *ajjhappa*^o = *adhyātma*^o. Cp. SBE. XLV, p. 99 n. 2.

96. Cp. IX, 62.

Chapter 20.

D.: *vyākhyātam ekonavimsam adhyayanam adhunā mahānir-granthīyam vimsatitamam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane niḥpratikarmatoktā nyam cānāthatvapariḥbhāvane nāiva pālayitum śakyeti mahānirgranthahitam abhidhātum anā-thatāivānekadhānenocyata ity anena sambandhenāyātasyāsyādhyayanasyādisūtram ||*

The whole habitus of this chapter reminds us of the first meeting between Buddha and Bimbisāra as told in the Pabbajjā-sutta (SN III, 1; cp Windisch Māra und Buddha p. 245 ff.). But there is no direct correspondence between the two texts.

1. Cp SBE. XLV, p. 100 n 1. — *tacca-* is explained by *tathya-* in the comm and in Hc II, 21; but according to Weber Bhag 1, 398 n 2; Hoernle Uvās II, p. 127 and Pischel § 281 it is more likely to be derived from Skt *tattva-* or rather **tāttva* (cp. Pischel § 299)

2. *Śrenika* or *Seniya* was identified by Jacobi KS. p. 2 with the famous Bimbisāra of the old Buddhist scriptures. *Śrenika* may, however, have been his real name, even as his son was certainly named *Kūnika*, but is called by the Buddhists by his sur-name *Ajālasatru*. The *vihāra-yātrā* is the 'pleasure-excursion' or 'hunting expedition' (called *yātrā-vihāra* by Kaut. p. 237, 6; 397, 17). As a contrast to this Aśoka instituted his *dharmayātrā* or 'religious tour' (Rock-edict VIII), cp F. W. Thomas JA. 1910, p. 107 ff. The name *Maṇḍikucchi*, which I do not know from elsewhere, probably represents a Skt. form **Mandikukṣi* (**mandi*^o would be a compositional form of *mandrā-* 'lovely, nice').

4. *suhriya-* = *sukhocita*.

8. Concerning the different forms *sunemi* and *sunāmi* cp. Pischel § 503.

9. Ś. certainly reads *suhim*, but the following is not clear to me, as he says: *kaṃ ci tti | kaścin na vidyate mameti sambandhaḥ | nāhi tti prakramād anantaroktam artham jānīhi tume tti | paṭhyate ca | kaṃci nābhisamemahaṃ ||* He apparently takes *nāhi* as corresponding to *jānīhi*, but there is no clue to show how he would explain the last words of the line.

11. This verse does not seem to be commented upon either by Ś. or D., but this is no sufficient reason for rejecting it as spurious, the commentaries being remarkably brief in their explanations of this and later chapters (v Introd. p. 58 supra).

13. Concerning this verse cp. SBE. XLV, p. 101 n. 2 *vi-mhayannio* is explained by *vismayānviṭaḥ*.

15. Ś records the various readings: *erise sampayāyaṃmi* and *bhante mā hu*.

16. The reading of D. and A is *pottham*, which would come from *potthā* or *pottha-*. Various explanations are commented upon in SBE. XLV, p. 102 n. 1. But *pottha-* might represent Skt *pusta-*, which is said by Hemādri to mean 'a book, manuscript' as well as its derivative *pustaka-*. Might we conjecture that *pusta-*, *pustaka-* has perhaps here the sense of 'letter'? Then our expression would mean something like this 'you know neither the real (*artha*) nor the literal (*pottha-*?) sense of the word *anātha* 'without a protector'. But this is wholly uncertain

18. Ś mentions a varia lectio *nagarāna puḍabheyaṇi*. The word *pura*^o or *puḍabheyaṇi* = Skt P. *puṭabhedana-* 'a town' was misunderstood by Jacobi SBE XLV, p. 102 n. 2; but this was corrected and the right explanation was given in the same work p. 451. Consequently, the criticism of Pischel § 238 n is wholly unnecessary, cp on this word also ZDMG 70, 237 ff

19. Ś reads: *nnulo* (or *tiulo*) *ḍāho savvagattesu*, and explains *nnulo* (or *tiulo*) as *ārṇatvāt todako vyathakaḥ*, but I do not know this word

20. Ś. records the varia lectio: *sariraviyantare āvilajje*; *sariravivarantare* is not translated quite in accordance with the comm: 'in the hollow of my body' (SBE), as D. says: *śariravivarāṇi karnarandhrādini | tesām antaram madhyam śariravivarāntaram ||*

21. *tiya* = *trika-* is explained as *kaṣṭbhāga*; *trika-* is usually, the 'regio sacra', but in Suśr. also 'the part of the back between the shoulders'. *antariccha-* or *antarittha-* is explained as *hṛdaya*, which seems quite incomprehensible. One is reminded of *antar-indriya-* 'inner organ', but the derivation is dubious.

22. Ś. mentions a various reading: *nānāsātthakusalā* = *nānāsāstrārthakusalāḥ*.

23. *cāuppāya*: D. says: *catuṣpadā bhīṣagbhāṣajyāturapratī-cārakātmakam*, but one is reminded of the famous fourfold division

of the medical science quoted by the philosophic writers, e. g. Vyāsa ad Y. S. II, 15 (cp. Mādhava Sarvadarś. p. 143 &c.): *yathā cikit-sāsāstram caturvyūham rogo rogahetur ārogyam bhāisajyam iti &c.*

28. Ś. records the various reading: *aṇuttara-m-aṇuvayā*.

29. Ś. mentions that there is a various reading to this verse, but it is not at all clear to me how it runs.

30. Here as in Vv. 24. 25 *vimoei* (*vimoeti* A) must be the correct reading, not *vimoyanti* as the younger Mss. have it. I have not quoted this as a *varia lectio*, as it is clearly only a mistake arising from negligence. The word *phittai* is explained by *apayāti* in D.; it is *phittai bhraṣyati* in Hc. IV, 177 (cp. *phidai* ibd.). Cp. J. J. Meyer Hindu Tales p. 92 n. 1.

31. *āhamsu* cp. Pischel § 518. — *dukkhamā* is explained in the comm. by *duḥsahāḥ*; it probably represents Sct. *duḥ-kṣama* (not in the dictionary).

32. *saim* is = *sakṛt* (Pischel § 181)

35. This verse does not seem to be treated by the comm., but I cannot find this a sufficient reason for rejecting it (cp. note on v. 11 above)

36. About *kūḍasāmali* cp. XIX, 52 supra; about *-sāmali* cp. Pischel § 88 who records also the form *sāmari*.

38. Jacobi (SBE. XLV, p. 104 n. 2) probably is right in suggesting that the Vv. 38—53 do not belong to the original chapter.

39. *phāsayai* is = *sparsayati*. Forms with uncontracted *-aya-* (instead of *-e-*) are not very common according to Pischel § 490.

40. *dhīra*^o is also the reading in D.

41. *kleśayitvā locādinā bādhayitvā* D.

42. *polla-* is explained by *antahśūṣira* 'hollow in the middle'; but J. J. Meyer Hindu Tales p. 129 n. 5 thinks that it more likely means 'knotted, bunched' on account of *pollaya-* or *pollara-* (Ausz. Erz. p. 36, 34), which ought to have this sense. However, 'hollow' would certainly suit our passage much better, and I find no reason to reject the explanation of the comm. — *ayantie* = *ayantritaḥ* is not clearly explained by D. (*yathā hy asāu [kūṭa-karṣāpaṇo] na kena cit kūṭatvena niryantryate*), cp. SBE. XLV, p. 105, n. 3. — *rādhāmaṇiḥ* = *kācamaṇiḥ*; I do not know this word from elsewhere.

43. *ṛṣidhvajam muniḥcitraṃ rajoharaṇāḍī* | D. *dhvaja* = *cinha* is well-known in Sct. literature from Kāuṭilya onwards.

44. In XVI, 13 above we had *tālauḍa* (: *tālapuṣa*) instead of *kālakūṣa*. — *haṇāi* (= **hanāti*) for *hanti*, is not given by Pischel, as far as I am aware.

45. *kuheḍavijjā* | *kuheṭakavidyā alikāścaryavidhāyimantratan-trajñānātmikā* | D. In Sct. I am only able to find *kuheḍikā* and *kuheḍi* 'a cloud', which may possibly stand in some connection with our word, although this is by no means certain.

47. *niyāga-* is explained in the comm. by *niyapiṇḍa*. The word is not quite intelligible to me. One might suggest *nityjaka-* (or perhaps *nijaka-*), but there are phonetic difficulties.

48. *durappā* would suit the metre better, but the comm. has *durātmatā*.

49. *jhijjai* = *kṣīyate*.

50. Why just the osprey (*kurarī*) should be used here as an example is not very clear. Perhaps even the Jains knew the old parable — current among Buddhists and Brahmins — of the ospreys or hawks contending with each other for a lump of meat, which has been treated by Franke WZKM. XX, 347 ff. (the bird is even there called *kulala* or *kurara*).

52. *tato mahānirgranthagamanād* | D.

54. This verse certainly gives the continuation of the situation in v. 37. I do not intend to say that the Vv. 38—53 are really an interpolation — they may be old, but they did not originally belong to this sermon; they certainly are taken from some other source, and have been inserted here only because of the word *anāthatā* occurring in v. 38, *anāthatā* being the main theme of this chapter.

59. The various reading of B¹ has no support in the commentaries, although it seems to be very sensible.

Chapter 21.

D.: *vyākhyātam vimśatitāmam adhyayanam adhunā ekaviṃśam Samudrapāliyanāmakam ārabhyate* | *asya cāyam abhisambandho 'nantarādhyāyane* 'nāthatvam anekadhoktam iha tu tadālocanād

viviktacaryayāiva caritavyam ity abhiprāyeṇa sāivocyate | ity anena sambandhenāyātasyāsyādhyayanasyādisūtram ||

1. *Campā*, the capital of Aṅga, seems to play about the same role in the old Jain texts as Rājagṛha amongst the Buddhists. This points to the time of Ajātaśatru rather than to that of Bimbisāra (cp. IA. 43, 178).

2. *Pihunḍa* does not sound like an Indian name. As the man came from Campā it may possibly mean some place on the coast of Burma

3. *śasattvā* 'big with child', cp. *āpannasattvā* &c

6. Ś. himself seems to read: *jovvaṇeṇa ya appuṇṇe* (= *āpūrṇaḥ*), but he mentions our reading as a *pāṭhāntara*.

7. About *Dogundaya* cp. note on XIX, 3 above.

8. *vadhyamaṇḍanāni raktacandanakaṇavirāḍini tāih śobhā yasya sa vadhyamaṇḍanaśobhākāḥ* (sic! probably for *śobhākāḥ*); *śobhāga-* (instead of *śobhaga*) may possibly be a form with lengthening of the suffixal vowel *karavīra* (or *kaṇa*°, p. *kaṇavera*) is 'Nerium odorum'; from its flowers the garlands were wreathed which were slung around the necks of sentenced criminals.

11. The first line of this verse has been variously read and explained, cp. SBE XLV, p. 109 n. 1. D. apparently reads *saṃgam ca*, while Jacobi means *saggantha*° = *sagrantha*° to be the correct reading. But according to my opinion Ś. is quite right in reading '*saggantha*°', and taking it to be = *asadgrantha*° 'connection with bad people'.

12. The forms *teṇa*- &c. (instead of *theṇa* = *stena*-), which are the only ones occurring in AMg., are enumerated by Fischel § 307. *ateṇaga-*, which is undoubtedly the correct reading, must be = **astāinyaka*-.

13. *kāleṇa kālaṃ* is wrongly explained in the comm., cp. SBE. XLV, p. 109 n. 3. According to D. we must read *asaccam āhu* instead of *asabbham*, which would probably suit the meaning much better.

15. *pūjā cātra paraparivādarūpā*, to be rendered by 'calumny, slander'.

16. Ś. himself reads *uinti* = *udyanti*, but mentions the *varia lectio* *uvinti*.

17. *śidanti saṃyamam prati śīthiśbhavanti* D. — *vahijja* is explained by *vyatheta, calet*.

18. On *akukkuo* cp. SBE XLV, p. 110 n. 2.

21. On *arairaisahe* cp. SBE. XLV, p. 111 n. 1.

22. The meaning of *nirupalepa* is very dubious in this passage; the comm. does not seem to understand it fully. Cp. SBE. XLV, p. 111 n. 2.

23. Ś. mentions a varia lectio *guṇuttare* instead of *aṇuttare*.

24. Ś. reads *niramjaṇe*, but adds: *pāṭhyate ca | niramgaṇe*.

Chapter 22.

D. *vyākhyātām ekaviṃśam adhyayanam adhunā Rathanemi-yam nāma dvāvīṃśam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane viviktacaryoktā sva ca carane dhṛtimatāwa śakyate kartum ataś carane katham cid utpannavivekenāpi dhṛtir ādheyā Rathanemivad ity anena sambandhenāyātasyāsyādisūtram ||*

This chapter, and especially D's commentary on it, which contains the story of Aristanemi, the twenty-second *tīrthakara*, and his brother Rathanemi, has been treated by me in ZDMG. 64, 397—429 (the text of the chapter was edited on p. 421 ff.).

1. Concerning *Soriyapura* cp. SBE. XLV, p. 112 n. 2 — *rājalakṣaṇāni cakrasvastikādini*.

3 On *Samudravijaya* cp. ZDMG. 64, 425.

4 The story of Aristanemi is told in the commentary on this verse

5. Ś mentions a varia lectio *vamjaṇassarasamjue* = *vyaṇjanasvarasamyataḥ*; *vyaṇjana* undoubtedly means the same as *lakṣaṇa* 'characteristic'.

7. Rājmatī was the daughter of Ugrasena, king of the Bhoja's, cp. SBE. XLV, p. 113 n. 2; ZDMG. 64, 424. 427 sq.

8. The expression *viṣṇu-soyāmāni-ppabhā* = *vidyut-Sāudāmanī-prabhā* certainly contains a reminder of old epic poetry; for in the Mahābhārata (e. g. in the Nalopākhyāna) we find verses describing a heroine ending just with the words *vidyut Sāudāmanī yathā*.

10. On *gandhahastin* cp. SBE. XLV, p. 113 n. 3. — The word *ahiyam* must be either = Sct. *abhisas* 'on every side, everywhere' or perhaps rather *adhikam* 'extraordinarily'.

12. *phuse* (: *spará*) is probably a verbal form, but the explanation of the comm. is not satisfactory.

14. Ś. mentions a *varia lectio* *baddharuddhe* instead of *sanniruddhe*.

15. Cp. SBE. XLV, p. 114 n. 1.

16. *acchahim*, as Jacobi SBE, XLV, p. 114 n. 2 points out, is a true Apabhraṃśa-form (cp. Pischel § 456). It is certainly highly interesting to find a form of this kind in this old dialect, but it is not the only case where forms registered by the native grammarians and Pischel as Apabhraṃśic occur in our text. — Ś. mentions a various reading *bahū pānā* instead of *ime p*.

18. The right reading certainly is *sānukkose jiehi u*, where *jiehi* is = *jīveṣu*.

19. Ś. mentions a *varia lectio* *hammihanti* (cp. *hammihinti* in B¹), future instead of present tense.

21. Ś. reads *samoinnā*, but he adds: *pāṭhāntarataḥ samava-patitāḥ* (this would be in Prakrit something like *samovaḍḍiyā*).

22. *siyā* is supposed to be a contracted form of *siviyā* = *śibikā*, cp. Pischel § 165.

23. According to the KS. § 170 the five principal events in the life of Aristanemi (conception, birth, taking the vows, attainment of supreme knowledge and Nirvāṇa) took place when the moon was in conjunction with Citrā (cp. SBE. XLV, p. 115 n. 2).

24. Concerning the tearing out of the hair cp. J. J. Meyer Hindu Tales p. 136 n. 1.

26. I should prefer to read *tavena* with B¹; but A has *taheva*, and the comm. does not say anything concerning the word.

28. Cp. SBE XLV, p. 115 n. 3. — *samutthayā* or *°echayā* is unintelligible to me; I might rather suggest reading *sumucchayā* = *samutsukā*, which would suit the sense very well.

30. *kūrco guḍakeśonmeṣako* (?) *vamśamayāḥ* | *phanakaḥ kañ-katakāḥ* | D. Consequently *kūrca*- seems to be made of bamboo, and *phanaka* to be a common comb.; *kucca*- (: *kūrca*-) then seems to mean 'a brush', and this seems to coincide with the sense of *kuechaga*- (: *kūrcaka*-) in XXVI, 23 infra, which means 'broom'. Cp. IF. XXIX, 403.

33. *vāsenullā* = *varṣenārdrā*, cp. Avac. to B²: *varṣeṇa vṛṣṭy-ārdrastimitasarvacivarety arthaḥ*.

34. The story of Rathanemi and Rājimatī (told by Devendra

and by Haribhadra on Daśavāikālikas., Leumann ZDMG. 46, 507, cp. SBE. XLV, p. 116 n. 2), and how she made him repent his delusion by showing him a cup in which she had vomited a sweet beverage (milk and *madanaphala* according to Devendra), is well known also to the author of the sūtra, which is to be seen from v. 42 infra. A rather curious parallel occurs in Mrs. Meer Hassan Ali's Observations ed. Crooke p. 133 sq.

35. *samgoppaṃ* seems to be the reading of all Mss.; this, of course, cannot be **sam-gopa*-. I should venture the suggestion that °*goppa*- belongs to *gu(m)ph-*: *gumphati* 'to tie, string, wind', *gumpḥa*- 'a garland, bracelet' &c.

36. *pavevira*- in B¹ must be **pra-vepīra*-, cp. *pravepin*- Nir. 9, 8

37. All Mss. have *cārubhāsiṃ*; but I have no doubt that we ought instead to read °*hāsiṃ*.

39. *bhagnodyoga apagatotsāhaḥ* D.

41. Between this verse and the following some young Mss. insert the following verse:

pakkhande jaliyaṃ joṃ dhūmakeuṃ durāsayaṃ |
necchanti vāntayaṃ bhuttaṃ kule jāyā agandhane ||

It is taken from Daśavāik. II, 6, but neither S nor D. know anything about it here.

42. Cp. note on v. 34 above; Daśavāik II, 7

43. Cp. SBE XLV, p. 118 n. 2—3; Daśavāik. II, 8.

44. *dacchasi* is = *drakṣyasi*, cp. Pischel § 525; Daśavāik. II, 9.

45. Ś. records a *varia lectio* *danḍavālo*, which does not suit the sense as well as *bhaṇḍa*°. Between this verse and the following some Mss. insert the verse:

kohaṃ māṇaṃ niginhittā māyaṃ lobhaṃ ca savvaso |
indiyāṃ vase kāu appāṇaṃ uvasaṃhare ||

46. Daśavāik. II, 10.

49. Cp. IX, 62 above; Daśavāik. II, 11.

Chapter 23.

D. *vyākhyātā dvāvimśaṃ adhyayanāṃ adhunā Keśi-Gāuta-*
mīyaṃ trayaviṃśaṃ ārabhyate | aśya cāyaṃ abhisambandhaḥ | ihā-
nantarādhyayane kathāṃ cid utpannavisrotasi kenāpi Rathanemivā-
vṛttis carane vidheyety abhihitā iha tu pareṣāṃ api cittaviplutā

upalabhya Kesi-Gāutamavat tadapanayanāya yatitavyam ity anena sambandhenāyātasyāsyādhyanasyādisūtram ||

In the introduction to this chapter D. tells a long and rather uninteresting story of Pārśva, the twenty-third *tīrthakara* and predecessor of Mahāvīra, containing among other things a voluminous description of his previous births. I have edited the text of this legend in ZDMG 69, 312 ff.

1 Cp. SBE. XLV, p. 119 n. 3 Ś. mentions a quite different version of this verse:

*Jine Pasi tti nāmeṇa arihā loyavissue |
savaṇṇū savvadamsi ya dhammatitthassa desae ||*

1 e '(there was) a Jina, Pārśva by name, a holy man, famous over the whole world, omniscient and all-seeing, a demonstrator of the true Law' This version seems to be better than that of our text, which begins and ends with the same word (*jine*)

2 This *Keśi kumāraśramanaḥ* apparently is the same person who is called *Keśi . kumāre* in the Rājapaseṇaijja (Weber Ind. Stud. XVI, 387); disciples of his are said by Dharmaghoṣa Kupaśakāuśikāditya 1, 7 (Weber SBBAW 1882, p 812) still to have existed in the XVIth century I doubt whether Jacobi (SBE XLV, p 119 n 3) is right in thinking *kumāraśramanaḥ* to mean 'a young monk' Apparently *Keśikumāraḥ* is another name of the same person, and consequently I rather think it may mean 'the princely ascetic'

3 On the *śrūta*- and *avadhi*-knowledge cp. Umāsvāti Tattv. I, 9 20 ff. (Jacobi ZDMG 60, 294. 296 ff.).

4. *tinduka*- is 'Diospyros embryopteris'. — *nagaramaṇḍale puraparikṣepaparisare D*

6 Gotama probably is the famous Indrabhūti G., one of the immediate disciples of Mahāvīra

9 *allīnā. ālīnān manovākkāyaguptiṇ āśritān D.*

12 *mahāmuni* must be an instrumentalis, but no such forms are known from other texts. However, we find forms such as *aṭṭhina* &c instead of *aṭṭhiṇā* in AMg., and consequently a form *munina* for *muṇinā* may also have existed. From that form *muṇi* may possibly be an abbreviation.

13. The law which forbids clothes (*acelaka dharma*) is, of

course, that of Mahāvīra. — *egakajjapavannāṇaṃ: ekaṃ kāryam muktilakṣaṇam phalaṃ tadārtham prapannān pravṛttān ekakārya-prapannān* D.

17. The four kinds of straw are enumerated in a verse given by D. as: *sālī vīhi koddavarālagam ranṇe taṇāi ca* (cp. SBE. XLV, p. 121 n. 2). Of these *vīhi* and *sālī* mean 'rice', *kodrava* is 'Paspalum scrobiculatum', while *rāлага-* is unknown to me. The *aranye tṛṇāni* seem to mean the same as *kuśātṛṇāni* in the text.

19. The correct reading seems to be *kougā myā*, which is given as a *pāṭhāntara* by Ś. D. explains it as *kāutukān mṛgā iva | mṛgā ajatvāt ||*, and the Avac. in B³ says: *kāutukān mṛgā iva | mṛgā ajatvāt | prākṛtatvād amitakāutukā vā ||*

20. The *adṛśyāni bhūtāni* are said by the comm. to be the Vyantara-gods. According to XXXVI, 204 (infra) the Vyantaras are gods living in the woods, and ibid. 206 they are said to be of eight species, viz. Pisāca, Bhūta, Yakṣa, Rākṣasa, Kinnara, Kimpurusa, Mahoraga and Gandharva. We find two forms of the word: *vantara-* and *vāṇamantara-*, which are by no means clear. The analysis given by Jacobi SBE. XLV, p. 122 n. 1 seems to be open to doubt, as *vantara-* can scarcely be anything but Sct. *vy-antara-* 'standing between, in the middle'; *vāṇamantaṛa-* is more difficult. According to Leumann Āup. S. 151 and Pischel § 251 we find *vāṇavantara-* and *vāṇavintara-* in the Nāyādh. besides the common form *vāna*^o. This seems to show that we must suggest an original form *vāṇavantara-*, where the last part is really *vantara-* = *vyantara-*; *vāṇa*^o may probably be = Sct. *vāna*^o in *vāna-prastha-* (*vāna-* 'a forest'), as these gods are said to be living in the woods. However, this explanation is, of course, only conjectural.

22. To read *Goyama-m-abbavi*.

26. Cp. the excellent explanation of this verse in SBE. XLV, p. 122 n. 3.

27. *kalpo yatikriyākalāpaḥ* D.

28. Ś. mentions the different reading *paṇṇāe* (= *prajñayā*) instead of *paṇṇā te*.

29. Ś. himself seems to read *mahāmuṇī*, but he mentions *mahājasā* as a various reading.

32. *nānāvidhavikalpanam prakramād nānāvidhaprakāropaka-
raṇaparikalpanam* D.

35. Cp. SBE. XLV, p. 124 n. 1.

36. Here we ought to expect *pañcahim jiehīm*, which does not, of course, suit the metre: but such errors are not unfrequent in Jain texts

40. *laghubhūto vāyubhūto vāyur iva laghubhūtaḥ sarvatrā-pratibaddhatvāt* D. For *lahubhūo* . . . *viharasi* cp. *lahubhūya-vihārin*-XIV, 44 (supra); *Daśavāik.* 3, 10; *lahūbhūya-gāmin*-Āyār. I, 3, 2, 3; *lahubhūya*-XXIX, 42 (infra).

45. *viśabhakkhīti itī | āṛṣṭvād viśavad bhakṣyanta itī viśabhakṣyāṇi paryantadārunatayā viśopamāni phalāniti gamyate |* D.

46. *viśabhakkhaṇam* is the reading of all the Mss.; but it seems at least probable from the comm that we ought to read *°bhakkhanā*.

48. *uddhiccā = uddhṛtya*.

50. Ś gives the various reading: *jū ḍahai sarīratthe*, and from this I have taken *sarīratthe*, which is also correct, into the text against all the Mss. — D. says nothing about it.

51. Ś. mentions the *varia lectio* *simcāmi sayayam tam tu* — Concerning the expression *mahāmegha-* cp. ZDMG 65, 849

58. *kanthaka-* cp. XI, 16 (supra)

63. D supplies a verb (*jānīyāt*) to explain the curious accusative *sammaggaṃ . . . jinakkhāyam*, and this is probably the only way to understand it, as it is scarcely possible that *magga-* could be both neuter and masculine in the same line.

70. *viparidhāvaṭi viśeṣena parivrajaṭi* D.

75. B¹ and J here read *bahū cīṭṭhanti pāṇino*.

78. It seems rather incongruent that Keśī, a follower of Pārśva, should have asked for, and obtained, the information concerning Mahāvīra included in this verse. To him the Master of his own sect may have been the 'luminary', not Mahāvīra.

80. Cp. SBE. XLV, p. 128 n. 1. — Ś mentions a *varia lectio* *paṇḍamāṇa* instead of *baṇḍamāṇa*.

81. *logaggaṇṇi* is translated by Jacobi (here and in v. 84): 'in view of all'; but this is no doubt slightly incorrect, as we ought instead to put: 'on the summit of the world'. Cp. the learned note on *logagga* (: *lokāgra*) by J. J. Meyer in his *Hindu Tales* p. 164. He there refers to our text XXIX, 38 and XXXVI, 58 ff. We may also refer to the fourth chapter of the *Tattvārthasūtra*, where the different abodes of the gods and the liberated souls are described. And *ibid.* X, 5 *Umāsvāti* says concerning the wholly

liberated soul: *tadanantaram ūrdhvaṃ gacchaty ā lokāntāt* 'after this (viz. after the total annihilation of every sort of *karman*, X, 1—4) he goes upwards to the summit of the world'. From these and many other passages it is quite incontestable that the Jains have always thought the abodes of the highest bliss to be situated in the highest obtainable regions of 'the three worlds', and this apparently is meant by the word *logagga* (*lokāgra*).

83. *caranti* certainly makes better sense than *taranti*; there is nothing in the comm. to support the one reading or the other.

88. *Kesi-Goyamao*, which seems to be the correct reading, is certainly identical with Sct. *Kesi-Gāutamayoḥ*. Pischel § 360 &c. categorically denies that there exist any traces of the dual in the middle Indian dialects, but such are undeniably met with, although they certainly are very rare. It would probably be imprudent to deny that, for instance, *ānāpānū* (Pischel § 105) is to be explained as anything else but Sct. *ānaprāṇau*; and there may be other examples too, although I cannot treat them here.

89. The grammar of the last line is totally corrupt. There is, in certain young Mss, a reading *ubhayam* (instead of *bhaya-vam*), but it has no support in the commentaries, and does not help us any further. The translation of Jacobi, who takes *saṁthuyā* as = *saṁstutvā*, would certainly solve the problem, but I am afraid that there is a certain difficulty in this solution, as *saṁthuyā* can scarcely be anything but *saṁ-stutāḥ*, and must in some way or other be taken as a predicative to the names of both the holy men. However, I am unable to find a clue which would clear up the whole of the corruption.

Chapter 24.

D. *vyākhyātāṃ trayaviṃśam ādhyayanam samprati pravacanamātrnāmakaṇ caturviṃśam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane pareṣām api cittaviplutih Kesi-Gāutamavad apañeyety uktam tad apanayanam ca samyagvūgyogata eva sa ca pravacanamātrsvārūpaparijñānata iti tatsvarūpam ucyate | anena sambandhenāyātasyāśyādisūtram ||*

It seems rather remarkable that all the Mss. call this chapter *samiio* (= *samitayaḥ*), while D. gives it the name *pravacanamātā*. This seems to stand in close connexion to the word *pavayanamāyāo* in v. 1 (on which cp. SBE. XLV, p. 129 n. 1), translated by Jacobi with 'articles of the creed'. Cp. also the explanation quoted by Weber Ind. Stud. XVII, 47, from which it seems clear that we have here the word *mātar* 'mother', and that the *samiti*'s and *gupti*'s are really called the 'mothers of the creed (*pravacana*)'. This explanation seems to be taken from the Nir. v. 505, where we read: *aṭṭhesu vi samīsū duvālasamgaṃ samoyarai jamhā | tamhā pavayanamāyā ajjhayanam hoi nāyavvaṃ ||* i. e. 'while the twelve āṅga's are included in the eight samiti's, this chapter is to be known (under the name of) Mother of the Creed'.

2 The definitions of the different samiti's and gupti's are given in the translation, SBE XLV, p. 129 sq.

3. One ought to observe here the notice of twelve āṅga's, which must have existed at the time of the composition of this chapter. *māya*- here must be = *mātra*-, cp. *gāya* = *gātra*- &c

5 *upphavajjī* = *utpathavarjitah*, cp. Sct. *utpathavāraka*-, °*vārakatva*- Nṛs. Up.

6 In v. 4 the Mss. have *jayanāya*, but here some of them write *jāyanā*. This last form is of course incorrect, as only *jāyanā* can be equivalent to Sct. **yatanā* (or as well *yatnā*-), while *jāyanā* would represent Sct. *yācanā* or *yācñā*. The different senses of *jāyanā* are given by Leumann Aup. S. p. 120; here it means simply: 'effort'.

8. Cp. SBE. XLV, p. 131 n. 1.

9. According to Ś. this verse also existed in another (and apparently worse) recension, viz.:

kohe māne ya māyā ya lobhe ya taheva ya |
hāsabhayamoharīe vikahā ya taheva ya ||

11. According to Ś. there exists another slightly deviating *pāṭha* of this verse, viz.:

gavesanae gahanēṇa paribhogesanāe ya |
āhāram uvahisejjaṃ ee tinnī visohae ||

12. The forty-six faults connected with the search &c. for alms are enumerated in SBE. XLV, p. 131 n. 7.

14. *āie* (or *āie*) is taken by the comm. to be = *ādādīta*, which is, of course, impossible. Pischel § 460 explains it as being = **ādriyeh* = *ādriyethah*, but this also seems scarcely credible. Probably the form must be connected in some way or other with *ā-dā-*, but I do not know how it can be possible.

16. This verse (in *Āryā*) is thought by Jacobi SBE. XLV, p. 134 n. 3 not to belong to the original text. But as it is commented upon by D. I do not find any reason to look upon it as being spurious. It may, however, be taken from the *Cūrṇi* (it is not in the *Niryukti*).

17. *asunra-* is translated by Jacobi according to the *Avacūri* 'not covered with grass or leaves', but it is difficult to understand how it could ever get that sense. D leaves it completely unexplained.

24. *tuyattana-* is always explained by *tvagvartana-* (cp the optative *tuyattējā*, *Āyār.* I, 8, 2, 1. 3, 8, 8, 8), and is mostly said to mean *śayana-* 'lying down'. This explanation is given by the native interpretators (at least in most cases) and by Weber Bhag. 277; Jacobi SBE. XLV, p. 135; Leumann Aup. S p 123; Schubring KS. passim &c. However, there exists nothing like Sct. **tvag-vart-*, *tvag-vartana-*, which makes the whole explanation uncertain, and moreover the comm. to *Rāj.* p 138 gives another sense: *vāmapārśvataḥ parāvṛtṭya dakṣiṇapārśvenāvatiṣṭhanti* (and vice versa) The explanation of **tvag-vart-* may be right, as no other Sanscrit equivalent seems to exist, but is at least rather uncertain. It may easily be a mistake, but it may, notwithstanding, be mentioned here that the *Avac* in B¹ explains *tuyattane* by *ūrdhvasthāne*.

Chapter 25.

D. *vyākhyātam caturvimsam adhyayanam | adhunā yajñiṇyā-
khyam pañcavimsam adhyayanam samārabhyate | asya cāyam abhi-
sambandho 'nantarādhyāyane pravacanamātaro 'bhihitā iha tu tā
brahmaguṇasthitasyāiva tattvato bhavantiḥ vijayaghoṣacaritavarna-
navāreṇa brahmaguṇā ucyante | ity anena sambandhenāyātasyāsyā
prastāvanūya Vijayaghoṣacaritam leśatas tāvad ucyate ||*

Then there follows a short story in Prakrit:

Bāṇārasie nayarie do vippā bhāyaro jamalā Jayaghosa-Vijaghosaābhīhānā āsi | annayā Jayaghoso ṇhāiṃ Gamgam gao | tattha pecchai sappena maṇḍukko gasijjai | sappo vi majjārena akkanto | tahā vi sappo maṇḍukkam cimciyantam khāyai | majjāro vi sappam caḍapphaḍantam khāyai | tam annamannaghāyam pāsittā aho saṃsārassa asārayā jo jassa pahavai so tam ettha gasa | kayanto puna savvassa pahavai | no savvam pi gasa | tā dhammo cevettā savvasanehinto rakkhago tti cintanto paḍibuddho | Gamgam uttarīṇa sāhusagāse samano jāo tti || 1. e. 'In the town of Benares there lived two Brahmin twins called Jayaghosa and Vijayaghosa. Jayaghosa once went to the Ganges to bathe. There he saw a frog being swallowed by a serpent, this latter, again, was assaulted by a mungoose. Then the serpent swallows the quivering¹ frog, while the mungoose chews the wriggling² serpent. When he saw this series of murders he thought: 'Fie upon the emptiness of life, for whosoever is the foremost he shall swallow the other one; but fate is the foremost of all, and consequently it will devour everything. That is why the true law is here the escape from all emergencies.' And so he was enlightened. He crossed the Ganges and took the vows in the presence of a holy man.'

This story is shortly told in the Niry. 511—514, but with the deviation that the serpent is there devoured by an osprey (*kulala*) instead of a mungoose.

The whole plan of this chapter — the ascetic who comes to the Brahmin to beg for alms, and instructs him on the highest things — undoubtedly reminds us of the twelfth chapter, the story of the holy Harikeśa and the Brahmin. It certainly means to emphasize the same idea, viz. the preponderance of asceticism over Brahmin ceremonial and sacrificial religion. And while we have in the chapter on Harikeśa a very old fragment of what is called by Winternitz 'ascetic poetry' (*asketendichtung*), as is proved beyond doubt by comparison with an old Jātaka-text, we find in this chapter also some few parallels with verses from old texts

¹ *cimciyanta-* probably belongs to *cimcaio calitaḥ* Deśin. 3, 13; *cimcai* and *cimcaat* = *maṇḍ*. Hc N, 115 do not make any sense here.

² This is only a tentative rendering of *caḍapphaḍat*.

belonging to the Pāli-canon — parallels that I have collected in an article in the WZKM. XXIV, 63 ff.

2. *gāmāṇugāmam riyaṇte* is not uncommon in Jain scriptures, alternating with *gāmāṇugāmam dūijjamāṇe* (Āyār. Āup. S. KS. &c.).

5. It is very difficult to find out the correct reading of the last two words. I have written *bhikkha-m-aṭṭhā uvatṭhe*, which is the reading of A and B¹, and really seems to be that of Ś. But the latter mentions a *pāṭhāntara*, viz. *bhikkhass' atthā uvatṭhe*, and B¹ has *bhikkhass' atṭhā-m-uvatṭhe*, which seems also to be a good reading.

7. *Jannaṭṭhā ya je diyā* is certainly more correct than *j. y. jindiyā*, although it does not quite suit the metre.

16. Cp. Mahāvagga VI, 35, 8 = SN. 568—569 (cp Franke WZKM. XXIV, 245 sq); Mahāvastu III, 246, 7 ff. The words *jannaṭṭhī veyasā muhaṃ* (cp SBE. XLX, p 138 n. 1) are not very clear; however, D. tries to explain them in the following way: *vedānām hi dadhna iva navanītam āraṇyakam pradhānam | tatra ca |*

satyam tapaḥ susaṃtoṣaḥ kṣamā cāritram āryavam |
śraddhā dhṛtir ahimsā ca samvaraś ca tathāparaḥ ||

iti daśapraṅkāra eva dharma uktas tadanusāri vaktarūpam dgn-hotram iti | tathā yaṇṇaḥ prastāvād bhāvayaṇṇaḥ saṃyamārūpas tadarthi vedasām yāgānām mukham upāyās te hi saty eva yaṇṇār-thini pravartante || I do not know that *vedas-* ever means *yāga-* 'sacrifice' straightout, and I should rather suppose that these words contain a very old corruption which it will scarcely be possible to amend.

17. Cp. SN. 598 (Franke ZDMG. 64, 15) Ś. mentions a *varia lectio*:

jaḥ cande gahāṇe ciṭṭhanti paṃjuliṇudā |
namamsamāṇā vandanti uddhattamaṇahārino ||

(the last words are also read: *uddhattum aṇagārino* according to Ś.), which seems to give poor or no sense at all.

18. *bhāsa-* (and *bhassa-*) = *bhasman-*, Pischel §§ 65. 313; but I am not sure whether this explanation is really correct, as *bhāsa-* may as well mean 'glowing embers' and belong to *bhās-* 'to shine, glow'. — In *vijjācāraṇasampayā* D. explains *vidyāḥ* as *āraṇyaka-*

brahmāṇḍapurāṇākhyadharmasāstrātmikāḥ. The *Brahmāṇḍa* is, of course, the eighteenth *Purāṇa*, and eighteen *Purāṇas* are mentioned by Alberūni, a somewhat older contemporary of Devendra (cp. Winternitz *Gesch. d. ind. Litt.* I, 446).

20. The translation of the comm. (SBE. XLV, p. 138 n. 2) is probably more correct than that of Jacobi.

21. Ś mentions the reading *jāyarūvam jahā maṭṭham*, but seems to have a different one himself.

23. *saṃgrahēṇa saṃkṣepena* D. — Ś. mentions a *varia lectio sathāvare* (instead of *ya th°*).

27. Cp. WZKM. XXV, 67.

28. Cp. SN 628; Dhṛp 404 &c. — Ś. himself reads *suhā°*, but he mentions *muhā°* as a *pāṭhāntara*.

29. This verse occurs only in some manuscripts according to Ś. (*kvacit tu paṭhyate*) and D. (*kecit tu paṭhanti*)

31. Cp. Dhṛp 264.

33. Cp. SN. 136 (Franke ZDMG. 63, 44 sq.).

36. *saṃudāya* makes great difficulties, as it is impossible to take it for *saṃudāya* with the commentaries. Nor does the suggestion of Jacobi (SBE XLV, p. 140 n 3) to read it as *samuvāya vayan* = *samuvāca vacaḥ* recommend itself as very credible. Ś. mentions, however, a *varia lectio saṃjānanto*¹ *tayam tam tu*, which may possibly give us a clue, as D seems to mean that Vijaya-ghosa got to know that Jayaghoṣa was his brother. Consequently we should have to translate: 'when thus his doubt had been solved, Vijayaghoṣa, the Brahmin, recognized at that moment him, Jayaghoṣa, the great sage' or something like that.

40. Ś. mentions *bhavāvaṭṭe diṇe saṃsārasāyare* as a *pāṭhāntara*, which seems to me to give a somewhat better sense than *bhayāvaṭṭe*.

42. *sukka-* and *sukkha* = *śuṣka-*, both occur beside each other in AMg. and other dialects, cp. Pischel § 302.

¹ Cp. Niry 523: *saṃjānanto bhaṇai Jayaghosam jāyago Vijaya-ghoso* | which possibly points just to this reading.

Chapter 26.

D. *vyākhyātam pañcavimsam adhyayanam adhunā sāmācārī-nāmakaṃ ādvimsam ārabhyate | asya cāyam abhisambandho 'nanta-rādhyayane brahmagunā uktās tadvāsi ca yatir eva bhavati | tena cāvatyaṃ sāmācārī vidheyā | sāsminn abhidhiyate , ity abhi-sambandhāgalasyāśyādisūtram ||*

2 ff. Cp Weber Ind Stud. XVII, 47 sq.

3. Although *paṃcamā* does really occur in AMg. (cp. Pischel § 449), *paṃcamī* is much more common. I have taken it up from A

4. *dasamī* occurs in KS §§ 103, 120, while *dasamā* does not seem to exist elsewhere.

7 *acchane tti | āsane prakramād ācāryāntarādisannidhānāvasthāne |* D. — Ś has the same reading as our text, but mentions a *pāṭhāntara*, which seems to me to be better, viz : *esū dasamgā sāhūṇaṃ sāmāyārī pavatyā*

11 *uttaragunān svādhyāyādīn* D I am not aware of the existence of such a word elsewhere.

13 *Āsoya* occurs also in KS §§ 30, 174 It must be equal to Sct *Āsvayuga* > **Āsa-uga* > *Āsoga*, *Āsoya*.

14 *du-r-aṅgulam* seems to be correct for *duy-aṅgulam*; cp *du-y-aṅgula-* in the later language, Jacobi Ausg. Erz p 59, 13; Pischel § 436.

15. Cp. SBE XLV, p. 143 n 3

19 Cp SBE XLV, p. 144 n. 2.

20 The explanation of *veratīya-* given in SBE XLV, p 144 n 4 is certainly correct.

23 Several young Mss have the reading *muha-pattm*, but no doubt we must read **pottm*, cp. *potta-* 'dress, cloth', Ausg. Erz. p 31, 8, *potti-* 'cloth' ibd. p 59, 30, *pottiya-* 'one who wears a potta' Āup. S § 74. The sanscrit equivalent *potra-* only exists in dictionaries, and may probably only be a false sanscritism for *potta-* (the etymology of this word is unknown to me). — On *gocchaga-* cp. SBE XLV, p 145 n 3, the various reading *kocchaga-* would give *kūrcaka-*, which does not, however, suit the sense here.

24. *papphoḍe* must be *pra-sphoṭayet*; *sphoṭayati* in Sanscrit means 'to shake'.

25. *anaccēviya-* is explained by D. with *anarttita-*, and it must certainly contain the participle from the causative *naccāvei* (or *°vai*) from *naccai* = *nṛtyati* — *amosaḥi tti | sūtratvād āmarāvat tiryag ūrdhvam adho vā kuḍyādīparāmarāvad yathā na bhavati* D. But this explanation, as all the others belonging to this verse, is not quite clear, and Jacobi is quite right in thinking the translation to be partly uncertain. Ś. himself reads *°visohaṇam* but mentions another reading: *°pamajjanam* = *°pramārganam*.

26. *ārabhaṭā viparītakaraṇam ucyate | tvaṛitaṇ vā |* D., who gives the following quotation: *vitahakaraṇam ārabhaṭā turyam va anna-m-annagahanena |* Jacobi translates it 'in beginning his work', thus deriving it directly from *ā-rabh-*, but this probably is less correct. I think *ārabhaṭā* must mean something like 'rapidity, violence', cp *ārabhaṭi* 'the presentation of supernatural and horrible things on the stage' Sāh. D — *vedikā chaṭṭhi tti ṣaṭṭi | atra sampradāyaḥ || veiyā pamcavihā pannattā tam jahā | udḍhaveiyā aroveiyā tiriyaṇeiyā ubhaoveiyā egaoveiyā | tattha udḍhaveiyā uvaṛi jānugānam hatthe kāūnu paḍlehe | aroveiyā aho jānugānam hatthe kāūna p° | tiriyaṇeiyā sanḍāsayanam maṇṇenam hatthe kāūna p° | ubhaoveiyā bāhūnam antare do vi jānugā kāūna p° | egaoveiyā egaṇ jānugaṇ bāhūnam antare kāūna p° ||* *vedikā* apparently means 'sitting on the haunches', of which there are five methods: 1) putting the hands on the knees, 2) putting the hands beneath the knees; 3) putting the hands between the inside of the loins, 4) putting both knees between the arms, and 5) putting one knee between the arms.

27. The sense of this verse seems very obscure, and the explanations of the comm. do not help us very much further. Ś. mentions *°dhūyā* (for *°dhunā*) as *pāṭhāntara*.

28. *avivaccāsā* is = *avyatyāsā*, which does not occur in Sanscrit.

30—31. The translation in SBE XLV, p. 146 has inverted the order of these two verses. But there is no doubt that the commentaries had them in the order adopted here.

33. Cp. SBE. XLV, p. 147 n 1—2.

42. *nissalo niṣṣalyo māyādisalyarahitaḥ |* D.

43. Ś. mentions a various reading. *siddhānam samthavam kiccā kalam sampadūlhae* (in B¹ we find *siddhāna samthavam kiccā vandiūna tao gurun* in the first hemistich. This amounts to the

same as *thūmaṅgalaṃ ca kāṇa*, this being explained as the recitation of the customary three praises.

44. Ś. mentions a various reading: *caubbhāe cauttāe* instead of *saṃjāyāṃ tu*.

45. This verse according to Ś. also exists in a totally different recension, viz :

*kālaṃ tu paḍilehittā abohento asamjāe |
kujjā muni ya saṃjāyāṃ savvadukkhavimokkhanim ||*

1. e. 'having waited for the proper time, the monk, without waking the householders, should continue with his studies for annihilating every evil'.

Chapter 27.

D *vyākhyātāṃ paḍvimsāṃ adhyayanam samprati khaluñkiyā-
khyam sapṭavimsāṃ ārabhyate | asya cāyam abhisambandho 'nan-
tarādhyayane sāmācārī pratipādītā sā cāsaṭhatayāiva pālayitum
śakyā sā ca tadvipakṣabhūtasaṭhatāparihareṇāiva bhavaty ato
dṛṣṭāntataḥ saṭhatāsvarūpam nirūpyate | ity anena sambandhenā-
yātasyāsyādisūtram ||*

1. The name *Garga* is apparently very old, as derivations from it (*Gārgī*, *Gūrgya*) are well known as early as during the Brāhmaṇa period. But I have not met with it elsewhere in Jain literature, and the Jains may have borrowed the name of an old Brahmin sage, and made him one of their own, just as they did in many other cases, e. g. with *Kapila* in ch VIII above. *Gagga* as the name of an old sage occurs even among the Buddhists (e g. Jāt. 155, vol II, p. 15 ff.). — *paḍisamdhāe* means Sct. *pratisaṃ-dhatte*, cp AMg. *saṃdhar* (Pischel § 500).

3. *khalumka-* or *khulumka-* (for both forms seem to be admissible) is a very difficult word. The comm. explain it by *galī(ta)vr̥ṣabha-* 'a bad bullock', and on account of this I used to think that it meant = *khalokṣan-* 'a bad, mischievous bullock' (cp *viḥaga-khala-* 'a mischievous bird' &c.). But I am not convinced of the correctness of this derivation any longer. The Nir.

v. 534 ff. seems to infer that the word does not only mean 'a bad bullock' but also several other things. V. 535 certainly tells us that bulls that break the yoke &c. and roam on bad roads are called *khalumka*. But in v. 536 the word is used in the sense of *vakra*, *kuṭṭa* &c. i. e. 'bent, crooked, twisted', and v. 537 mentions elephant-hooks, fans of palm-leaves and other such things to which *khalumka* may be adapted as an epithet on account of their crookedness. Again in v. 538 animals like gnats, flies &c. are said to be *khalumka's*. And finally in v. 539 it is used of bad disciples, which, however, is certainly only due to the parable given in this chapter. From this it seems most probable that *khalumka*- (*khu*°) may originally be an adjective with the sense of *vakra* and *kuṭṭa*. The etymology of the word is totally obscure to me, although I find it probable that *khala*- 'bad, mischievous' may originally have had the same sense, and that the two words are in some way or other related to each other. But the morphology of our word is not at all clear — *vihammāno* is explained by *vidūyamānaḥ*, but I am at a loss to understand the duplication of *m* if this derivation is the correct one. I should rather venture to suggest that we have in *vihammāno* a corrupted form of *vihammamāno* (: *hammai* &c., cp. Pischel § 540).

4. *vindhai* is explained by *vidhyati*, which is uncertain; *chindai*, or perhaps *bhindai*, would probably be better, but lacks support in the comm. and Mss — On *samīlā* cp. note on XIX, 56 above.

5. *upphidai* cp. *phidai*, mentioned amongst the synonyms of *bhramāsi* in Hc. IV, 177.

6. Ś. mentions the *varia lectio*: *payalante na ciṭṭhai* = *pracalan* na *tiṭṭhate*, which would come to just the opposite of the reading in our text.

7. *chinṇāla*- cp. *chinno tathā chinṇālo jāraḥ | jāreṇu eka śe-ṣād bahuvacanāt* (!) *chinṇā chinṇālī strīty apī* Deśin. 3, 27; *chinṇāṭrāputtaa* in Mṛcch. ed. Parab p. 64, which is rendered by *pumś-caliputraka* in the *chāyā*. It is possible that we ought to see in *chinna*- simply the participle from *chid*-, and that *chinṇāla*- is a derivation of a sort not unknown in Prakrit (cp. *chippāla*: *chippa* &c.), but this is, of course, wholly uncertain — The word *seli*- (or *seli*-) is said to mean *rajju*- 'a rope'; it may possibly be related to Ap. *sellu* in Hc. IV, 387, which is explained by

Pischel ad l. as 'plough', but may perhaps mean some part of plough, e. g. the handle or something like that¹.

10. *aṇusasammī* is the reading of A, and was read by Jacobi in SBE. XLV, p. 151 n. 1. Pischel § 499 is wrong in thinking *aṇusāsammī* to be the correct reading — this seems to be rather a monstrous form.

11. Ś records the *varia lectio*: *ḍosam eva pabhāṣae*.

13. *palimcanti tti | tatprayogjanānypādane prṣṭāḥ santo nihnuvate kva vayam uktā gatā vā latra vayam na tv asāu drṣṭeti |* D Jacobi SBE XLV, p. 151 n. 2 does not believe in this explanation, but thinks it to mean 'they did not do what they were bidden'. However, D seems to be right, to judge from the use of *pah-umc* = **pari-kuñc* in other old texts (cp Schubring Āyār. p. 74)

Chapter 28.

D. *vyākhyātam saptaviṃśam adhyayanam | adhunā mokṣamārgagatyākhyam aṣṭāvimsam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane 'sathatoktā tadvyavasāhitasya mokṣamārgagatiprāptir iti tadabhidhāyakam idam ārabhyate | ity anena sambandhenāyātasyāsyādisūtram ||*

2. According to this verse, *jñāna*, *darśana*, *cāritra* and *tapas* together constitute the road to final deliverance (*mokṣamārga*). But Umāsvāti Tattvārthas. I, 1 says *samyagdārśanaññānacāritrāṇi mokṣamārgaḥ*, thus giving a more scientific definition of the 'road' *Tapas* must probably here be included as a part of *cāritra* 'conduct'.

4 Cp SBE XLV, p. 152 n. 1 (instead of Umāsvāti I, 14 read I, 13; ZDMG 60, 295)

6. Cp Umāsvāti V, 37: *gunaparyāyavad dravyam* and 40: *dravyāśrayā nirguṇā guṇāḥ*. But according to the comm. to V,

¹ In Mat. 2. Apabhraṃśa p. 21 it is however translated by 'spear' according to Udayasāubbhāgyagaṇin, who explains it by *bhalla*, but *bhalla* here certainly means 'arrow', as U. apparently thinks of Deśin. 8, 57: *śeḷo mṛgaśiśuś śaraśca*, and so I am not quite sure of the whole interpretation.

43 (ZDMG. 60, 518) *pariyāya* does not belong to *guṇa* but only to *dravya*. It is *pariṇāma* 'accidence' i. e. the constituent part of *pariyāya*, which belongs both to *guṇa* and *dravya*. There seems to be not a few differences between the old dogmas of the canonical scriptures and those of the younger scientific theology.

7. Umāsvāti V, 1—2 enumerates only *dharma*, *adharma*, *ākāśa*, *pudgalāḥ* and *jīvāḥ* (= *jantavaḥ*) as substances; but ibd. 38 he adds: *kālaś cety eke*, thus telling us that according to the opinion of some authorities *kāla* also was a substance.

8. Cp. Umāsvāti V, 5 (ZDMG. 60, 512) and 39.

9 Cp Umāsvāti V, 17: *gatiṣṭhityupagraho dharmādharmaḥ upakāraḥ* and 18: *avakāśasyāvagāhaḥ*.

10. Cp V, 22 *vartanā . . . kālasya (upakāraḥ)*. According to the following verse and Umāsvāti II, 8 (cp. V, 44), *upayoga* 'realisation' is a characteristic of the soul (*jīva*). But it seems very remarkable that in this verse we lack the characteristic of matter (*pudgala*), and moreover that Umāsvāti V, 20 says that the characteristic (*upakāra*) of matter is the cause (*upagraha*) of happiness, misery, life and death, while here the characteristic (*lakṣaṇa*) of *jīva* is the realisation (*upayoga*) of knowledge, faith, happiness and misery. There may be some sort of confusion in our text on this point.

12. Cp. Umāsvāti V, 23—24 with the explanations of Jacobi ZDMG. 60, 515. However, V, 29 gives much more than the first half of our verse.

14. Umāsvāti I, 4 only enumerates seven *tattva*'s or *padārtha*'s, as *pāpa* and *punya* are said to be included in *āsrava* and *bandha*, cp ZDMG. 60, 293. — On *tahiya-* cp. Pichel § 281.

15. Ś. mentions that this verse exists in a different recension, viz.: *tahiyānaṃ tu bhāvānaṃ sabbhāva-uvaesane | bhāveṇa u saddahantassa sammattaṃ hoi āhiyam ||*

16. Cp. Umāsvāti I, 3 *tan* (: *samyagdarśanam*) *nisargād adhi-gamād vā* 'true faith is produced by nature (or: spontaneously) or by teaching'.

17. Cp. SBE. XLV, p. 154 n. 2.

19. On the *chadmasiṭha* or *vitārāga* cp. SBE. XLV, p. 155 n. 1; Umāsvāti IX, 10 (ZDMG. 60, 536).

21. The *aṅgabāhira*'s, which are more often called the *anañ-*

gaṇpraviṣṭa's, are spoken of in different passages of the canonical literature, cp. Weber Ind. Stud. XVII, 453.

22. I do not remember to have met with the parable of the drop of oil on the water elsewhere in the Jain literature. It occurs, however, in *Manu* VII, 33 and perhaps in other passages as well.

23. D explains *prakīrṇakam* by. *jātāv ekavacanam | tataḥ prakīrṇakāny uttarādhyayanādini |*, and moreover he thinks that *ga* is added to *diṭṭhivāo* to point out the *upāṅga's* too. From this explanation of *prakīrṇakam* it seems probable that our text does not mean the scriptures now known as *prakīrṇa's* but means the same as the *Nandī*, viz. all texts not belonging to the *aṅga's* (cp. Weber Ind. Stud. XVI, 426 sq.)

24. On *naya* cp. *Umāsvāti* I, 6. 34—35 (ZDMG. 60, 299 sq.).

26. *Śeṣeṣu kapiḷādipranītavacananeṣu* D

27. On the *astikāya's* cp. also *Umāsvāti* III, 6 (ZDMG. 60, 312); as for the structure of the word cp. *p. atthibhāva-* 'existence' and Wackernagel Ai. Gr. II: 1, § 35 b.

30. Cp. SBE. XLV, p. 156 n. 7—8.

31. *wavūhā: upavṛmhā darśanādīgunavalām prasamsayā tad-guṇaparivardhanam.*

34. Cp. *Āp S.* § 30; *Umāsvāti* IX, 19 ff.

Chapter 29.

D : *anantarādhyayane mokṣamārgagatir uktā sā ca vitarāga-tvapūrviketī yathā tad bhavati tathāmunābhūdhīyata iti sambaddhasya ekonatrinīśādhyayanasya samyaktvaparākramākhyasyādisūtram* ||

P. 197, 8: On *patthyai, pattiyyāyāi* cp. Pischel §§ 281. 487.

P. 197, 12: The following terms are all explained by Jacobi SBE. XLV, p. 158 ff. from the comm.

P. 197, 15: *pratīkramana* certainly means the recitation of the *pratīkramana-sūtra*, cp. SBE. XLV, o 148 n. 1.

P. 197, 16: *dharmnakathā* is a term in frequent use amongst the Buddhists.

P. 197, 18: According to SBE. XLV, p. 159 we must read *su-yassa = śrutasya*, and this is also the reading of A. Jacobi's

printed edition (and the Berlin Mss.) give *suttassa*, which is certainly less correct.

P. 198, 8: *maddave* 48 and *ajjave* 49 are given in inverse order in SBE. XLV, p. 160, but this is probably only a mistake.

P. 198, 15—16: *pejja-* is, of course, Sct. *preyas-*, and is used as a substantive in Prakrit, cp. e. g. Āyār. I, 3, 4, 4; Āup. S. §§ 56. 87. 123 &c. — *selesī* is explained by *śāileśī*, a word that does not exist in Sanscrit outside the Jain literature. In the comm. to Āup. S. § 153; Weber Bhag. 180 it is explained thus: *śāileśo Merus tasyeva yāvasthā sthīratā sū śāileśī | athavā śāileśaḥ sarvasamvararūpacārītraprabhus tasyeyam avasthā yoganirodharūpeti śāileśī ||* But this explanation seems rather constructed, and I doubt whether it is the correct etymology.

P. 198, 18: *havam* is a very difficult word. It has been discussed by Pischel § 338 who with Warren and Leumann (also Schubring Āyār s. v., KS. s. v. seems to share this opinion) thinks it to be = Sct. *arvāk*. No doubt the phrase: *no havvāe no pārāe* Āyār. I, 2, 2, 1; Sūyag. passim compared with *arvāk* in opposition to *parāk*, *parastāt* in the Vedic literature seems to speak for this derivation. But I am not sure whether *havam* in *havam ā-gam-* — a phrase that occurs in many passages of the prose literature — may really be adequately rendered by *arvāk ā-gam*. There seems to me to be some reason for adopting the suggestion of Jacobi KS. s. v., according to which *havam* is = *bhavyam*. The words *havam āgacchāi* would then mean 'presently he arrives at —', and from this it would not be far to 'quickly he arrives at —' which is the sense ascribed by the commentators to this phrase. However, this, as well as the other opinion, remains only a suggestion.

P. 124, 14: *atthegae* certainly is the correct reading and means in Sanscrit: **atrāikatikah*; cp. *egaiya-* = **ekatika-*, Leumann Āup. S. s. v.

P. 199, 16: On verbs of the type *rumbhai*, *rubbhai* cp. Pischel §§ 266. 507. However, it may often be very difficult to decide between forms like *rujjhai* (Hc. IV, 218) and *rubbhai* in Jain Mss.

P. 199, 21: As for *salla* (: *śalya*) cp. XXVI, 42 with note (above); *kaṇṭaka* is a frequently used synonym for *śalya* in this sense.

P. 200, 2—3: Cp. SBE. XLV, p. 162 n. 4. But a different explanation of *strī*^o and *ṇapumsakaveda* is given in the comm. on Umāsvāti Tattvārthas. VIII, 10 in ZDMG. 60, 530.

P. 200, 6: With *karaṇagunasedhī* cp the *ākalevarasedhī* spoken of in X, 35 above (SBE. XLV, p. 45 n. 2).

P. 200, 11: According to the comm. to Umāsvāti Tattvārthas. IX, 11 *ghāṭikarman* includes *jñānāvaranīya*, *darśanāvaranīya*, *mohanīya* and *antarāya* (ZDMG. 60, 536).

P. 200, 16—17: This is called *uccāir*^o and *nicāirgotrakarman* by Umāsvāti VIII, 13; *niyā*^o and *uccā*^o probably only contain prolonged vowels in composition, cp. Pischel § 70.

P. 201, 1: *asabala*^o must be Sct. *a-sabala*- 'not spotted, variegated'.

P. 201, 1—2: *suppanihindī* seems to be the correct reading, and must be equivalent to *supraṇihitendriyaḥ*.

P. 201, 13: Cp. SBE. XLV, p. 164 n. 2—3.

P. 202, 2—3: Cp. SBE. XLV, p. 164 n. 5.

P. 202, 17: On *āyusṣakakarman* cp. Umāsvāti VIII, 11. 18

P. 202, 19: According to Umāsvāti VIII 22 the power (*anubhāva*) of *karman* is its realisation or result (*vipāka*), cp. ZDMG. 60, 533.

P. 202, 20: Cp. SBE. XLV, p. 165 n. 3. The space or sphere of action (*pradeśa*) of *Karman* seems to be treated of by Umāsvāti VIII, 25. In VIII, 4 it is expressly said that the characteristics of *karman* are nature (*prakṛti*), duration (*sthiti*), power (*anubhāva*) and space or dimension (*pradeśa*).

P. 203, 2: The difficult word *aṇavadagga*- (**yugga*-) is explained by Jacobi Aug. Erz. s. v. and Pischel § 251 n. 1 as being = p. *anamatagga*-, which is also an epithet of the *samsāra*, and Sct. *anamadagra*-. This is no doubt correct; but I am unable to understand why Pischel has declared Jacobi's explanation to be partly 'false', as he himself repeats it I might almost say word for word. — *cāuranta*- is said by Hc. I, 44 to be a Prakrit substitute for *caturanta*- (with short vowel), but the comm. to the Āp. S. §§ 16. 20 thinks it to be a *vṛddhi*-formation from *caturanta*- (cp. Leumann s. v.), which would of course be the most probable explanation. If now the *samsāra* is called *caturanta*-, it must probably mean 'fourfold' (SBE. XLV, p. 166), and designate the *samsāra* as consisting of existences such as

heavenly being, man, animal and denizen of hell. I am a little surprised to find the word as an epithet of *samsārakantāra* 'the forest of the *samsāra*'. This may be mere negligence; but as *caturanta-* and *cāuranta-* is an epithet or sometimes even a name for the earth, one might suggest that 'the forest of the *samsāra*' is only another name for the mundane world, or that the whole universe was thought here to be of the same shape as our own world. Cosmology will have had very little to do with words like this.

P. 203, 6: With *āgamesa-* cp. *āgamesi-* Āup. S. § 56. This is derived by Leumann (doubtfully) from *āgamāṣin-*, but this derivation is, no doubt, less correct. Considering *āgamissa-* Āyār. I, 3, 3, &c., which means, of course, *āgamīya-*, I am quite convinced that *āgamesa-* stands for **āgamīsa-*, and is also identical with *āgamīya-*.

P. 203, 10: The *citta-nirodha* certainly reminds us of the *citta-vṛtti-nirodha* of Patañjali Y. S. I, 2 &c.

P. 203, 11: *aṇaṇhayatta-* apparently belongs to *aṇhāya*, *aṇhaga-* Āup. S. &c. The derivation of this word from *āsrava-* (Pischel § 231, cp. Leumann Āup. S. s. v.) is undoubtedly false, as *-sr-* does not become *-ṇh-* in Prākṛit. I suggest that *aṇhaga-*, which certainly has the same sense as *āsrava-*, is from a parallel **ā-snava-* (from **ā-snu-*) which does not exist in Sanscrit, but would certainly mean the same thing as *ā-srava-*.

P. 204, 11: On *sambhoga* cp. SBE. XLV, p. 167 n. 1.

P. 204, 12: *āyattīhiya-* is not quite intelligible to me, but it may probably be identical with *ajjhatthiya-*, which is most probably derived from *adhyāsthita-*, cp. Hoernle Uvās. II, n. 115; Schu-
bring Āyār. s. v.

P. 204, 16: On *ducca-* cp. Pischel § 441.

P. 204, 19: *a-palimantha-* undoubtedly belongs to *parimanthara-* 'very slow', Caṇḍak. 54, 2, but any connexion with *parimath-* seems to be excluded by the sense. It is possible, though scarcely probable, that we ought to read *apalipantham*, which would mean something like 'freedom from obstacles'.

P. 205, 5: In other words he becomes a *chadmastha-vītarāga*; this is of two kinds, *upaśāntakaṣāya* and *kṣīṇakaṣāya*, according to Umāsvātu Tattvārthas. IX, 10 with comm. (cp. ZDMG, 60, 536).

P. 205, 12: On *logagga* cp. note on XXIII, 82 above.

P. 205, 14: We most probably should read *egattam* with A, as *egatta-* seems to be a synonym of Sct. *ekāgratū* in Āp. S. § 54, cp. *egatta-bhāva-* ibd. §§ 44, 55 and *egatti-bhāva* ibd. § 55 (Leumann s. v.). Cp. also *egatta-gaya-* Āyār. I, 9, 1, 11 (Schubring).

P. 205, 15: On *appa-jhamjha-* cp. *jhamjhā* = *kalaha*, *krodha* or *trṣṇā* Āyār. Sāyag. Āp. S.; Schubring Āyār. p. 81; Leumann Āp. S. s. v. The word **tumamtuma-* is not known to me from any other passage, and is not clear. However, it probably is an āmreḍita-compound from the pronoun-stem *tuma-*. Jacobi translates it by 'ensoriousness'.

P. 205, 18: Cp. SBE. XLV, p. 168 n. 3.

P. 206, 4: Concerning *laghubhūya-* cp. note on XXIII, 40 above.

P. 206, 6: *appaḍileha-* is explained by *alpapratyupekṣa-*; it is either *a-pratīlekha-*, which seems most probable, or it is dissimilated from **appa-paḍileha-* = **alpapratiḥlekha-*.

P. 206, 8—9: The *tīrthakṛttva* is the forty-second and last of the different kinds of *nāmakarman*, cp. ZDMG. 60, 531 sg.

P. 206, 16: One might object that scarcely all the *pariṇāha*'s (cp. chapter II above) are to be conquered by patience, but, this forms no very serious objection.

P. 207, 2: *avisamvāyaṇam jaṇayai* is translated in SBE. XLV, p. 169 by 'he will become veracious', which is not quite to the point; *avisamvādin-* and *avisamvādaka-* (Kauṣ. p. 35, 19) otherwise means: 'not contradictory, not breaking one's word'.

P. 207, 5: *anussiyatta-* is = **anucchritatva-*; *ussiya-* stands besides the more common *ūsiya-* = *ucchrīta-*, Pischel §§ 64 327*.

P. 208, 2: *samvara* is defined by Umāsvāti Tattvārthas IX, 1 as 'the suppression of influence' (*āsravanārodha*); cp. SBE. XLV, p. 55 n. 1.

P. 208, 15—16: Cp. § 41 above.

P. 208, 19: The addition *paḍiyāvi* (from *paḍi* = *paṭi* 'a piece of cloth') in B^{1,2} certainly makes very good sense, but as it has neither the support of the comm. nor of A, I have not ventured to take it into the text.

P. 209, 1: A reads only: *sasamayaparasamasamghāyaṇijje bhavai*, which is undoubtedly only a mistake, as it makes no sense.

P. 209, 4—5: *param avijjhāmāṇe* is an addition to be adopted

from A, which has, however, *aṇujjhāemāṇe*, and B¹, which reads *p. na vijjhāyamāṇe*. But *vijjhāyai* certainly is correct, and stands for *vijjhāvai*, which is from *vi-kṣā-*; cp. the forms quoted by Pischel § 326.

P. 210, 7: According to Umāsvāti Tattvārthas. VIII, 6, 9 the *vedanīyakarman* is only of two kinds, viz. *sad°* and *asadvedanīya*, while we find here and in the following *krodha°*, *māna°*, *māyā°* and *lobhavedanīya*. But these two distributions probably do not exclude each other.

P. 210, 21. Concerning the different sorts of *mohanīyakarman* &c. cp. Umāsvāti Tattvārthas. VIII, 6 ff. and SBE. XLV, p. 172 n. 1—3 But when n. 3 speaks of the nine kinds of *darśanā-varaṇīya* as obstacles to *caḥsur°*, *acacṣur°*, *avadhi°* and *kevaladarśana* and, moreover, five kinds of *nidrā*, this is only partly correct. According to Umāsvāti VIII, 8 we have, besides, the obstacles to the fourfold knowledge: 1) *nidrā* 'sleep'; 2) *nidrānidrā* 'intense sleep'; 3) *pracalā* 'inward excitement'; 4) *pracalāpracalā* 'intense inward excitement' and 5) *styānagraddhi* 'desire of sloth, idleness'. This last is called in Prākṛit *thīṇagiddhi*, and seems to stand in some connexion with Pāli *thīnamiddha*, although the formal obstacles are certainly great. There is a very learned note by J. J. Meyer upon the relation of these words in his *Hindu Tales* p. 112, but he most decidedly seems to me to be mistaken in assuming the Jain word to be only a perversion or a misapprehension of the Buddhist one. And his derivation of p. *°middha-* from **migdha-* : *mih-*, *megha-* &c. also seems to me very unconvincing. Fausbøll SN. s. v. thought the word to belong to *mardh-*, *mṛdh-*, which is not quite so objectionable from the point of view of the sense. But I am rather convinced that we have the clear term on the Jain side, *styānagraddhi* or *thīṇagiddhi* not presenting the slightest difficulty of explanation. Moreover I am not aware whether we should spell the Buddhist word *thīna-middha-* or *thīna-m-iddha-* with the *makāro* 'lākṣanīkaḥ' so often pointed out by our commentators. Against this suggestion *vigatamiddha-* in SN. 151 might be thought to be an objection. But the whole question is not at all solved, and I can only point out once more my belief that we have here the priority on the Jain side. Dr. Meyer l. c. moreover translates *pracalā* and *pracalā-pracalā* by 'dosing' and 'very decided dosing', which does not accord with the explanation given by Jacobi

ZDMG. 60, 529, and is certainly wrong, although there seem to be parallels from the Pāli literature

P. 211, 2: By destroying the above-named kinds of *karman* he has become a Jina (cp. ZDMG. 60, 536 on Umāsvāti IX, 11), has attained the *kevala*-knowledge (Umāsvāti X, 1) But the sentence: *ee tinnī vi kammaṃse jugavum khaveti* is translated in SBE. XLV, p. 172: 'the last three remnants of Karman he destroys simultaneously' which is at least a very dubious expression. For one certainly takes it at first sight to mean that, having now put an end to *mohaniya*, *jñānāvaraṇa*, *darśanāvaraṇa* and *antarāya*, he now simultaneously destroys the remaining three *karman*'s, which is incorrect, as there still remain four, viz. *vedanīya*, *āyuska*, *nāman* and *gotra*. The meaning, seen in connexion with the commentary on Umāsvāti X, 1 (ZDMG. 60, 542), must be that after destroying the *mohaniya*, and having thus become a *chadmastha-vītarāga*, he destroys in less than one hour — this may well be called *yugapat* — the *jñānāvaraṇa*, *darśanāvaraṇa* and *antarāya*, and thus obtains the *kevalin*-hood. For when the last four arts of *karman*, viz. *vedanīya* &c., come to an end, the holy man at once ends this earthly existence for ever (cp. § 72 the end).

P. 211, 5: I do not quite understand n. 4 on p. 172 of SBE. XLV. As far as I understand it we are concerned here with one who has already reached the *kevalin*-hood, but the *āiryāpathika-karman* is no cause of bonds (*bandhahetu*) to the soul (Umāsvāti VI, 5, ZDMG. 60, 519), and has consequently only momentary duration.

P. 211, 10: On the *śukladhyāna* cp. especially Umāsvāti IX, 41 ff.

P. 211, 12: *rahassa-* is = *hrasva-*, cp. Pischel § 354.

P. 211, 16 On the different bodies cp. Umāsvāti II, 37—49.

P. 211, 17: The place where he goes (*lokāgra*) has not been expressly denoted in the text; cp. Umāsvāti X, 5.

P. 211, 23: The final words *saṃmattaparakkame samatte* have been put in by me in analogy with the finals of the other chapters. A gives here: *saṃmattaparakkamaṃ nāma uttarājjhayaṇaṃ egūṇatiṇaṃ imaṃ samattam*.

Chapter 30.

D.: *anantarādhyaṇe 'pramāda uktas — — — — —*
— — — — — | iti sambaddhasya trīṣatta-
masyādhyāyanasya tapomārgagatināmakasyādisūtram ||

3. On *gārava*- cp. Pischel § 61^a. The word *nissalla-* (= *nīśālya-*) is translated here (SBE. XLV, p. 174) by 'avoiding delusions'; but cp. XXVI, 42 above. It is true that it is commonly explained *māyādisal-yarahitāḥ* by the comm., but *śālya-* rather means 'pain, trouble, sin' than 'delusion' (*māyā*), which is only one amongst the various *śālya*'s.

4. *vivaccāsa-* is explained in the comm. by *viparyāsa*. It is in reality *vyatyāsa-* (cp. note on XXVI, 28 above). — There are different readings in the last halfverse: B^a has: *khavēi jaṃ jaṇā kammaṃ*, and J. *jaṇā ya khavāi bhikkhū*; moreover B¹ ² and J read. *taṃ me egamaṇo suṇa* (but cp. v. 1).

8. This is the same list of external austerities as in Āup. S. § 30 But Umāsvāti Tattvārthas. VIII, 19 gives the following names: *anaśanā* 'fasting', *avamāudaryavṛtti* 'reduction of food', *parisaṃkhyāna* 'eating only certain kinds of food', *rasaparityāga* 'abstinence from dainties', *vivikṭaiśāyāsana* 'separate lodgings' and *kāyakleśa* 'mortification of the flesh'. *samliṇayā* is used here instead of *paḍisaṃliṇayā* (Āup. S. &c.) and we find here *ūnoyariyā* = *ūnāudarikā* instead of *omoyariyā* = *avamāudarikā*, which is otherwise the only form in use as far as I know. But *ūna* may, of course, mean 'small, reduced' as well; in v. 14 below we, however, find *omoyaraṇa*.

9 In Āup. S. § 30 we have the name *āvakahiya* (: *yāvāt-kathika*) for what is here called *maranākāla*. — Ś. refers to a somewhat different reading with the words: *pāṭhāntarataś ca nirava-kāṅkṣaṃ dvitīyam*. *bijjiya-* is a form of *dvitīya*, which does not seem to exist anywhere else; however, we find M. *bijja-* and AMg. *tiṇja-* (in *aḍḍhātiṇja*) according to Pischel § 449.

10—11 Cp. SBE. XLV, p. 175 n. 4 and Āup. S. § 30. I A.

12. In Āup. S. § 30. I B we have *pāvagamaṇa*, which is the motionless fasting to death, and *bhattapaccakkhāṇa*, the simple renunciation of all food respectively.

13. In Weber Bhag. p. 267 we find *nīhāriṇa*, which is said to mean either 'accompanied by a funeral' (cp. *nīharaṇa-* 'funeral' Nāyādh. II, 46 &c.) as the comm. takes it, or 'by which corporeal

excretion occurs' (Leumann Āp. S. p. 151). In Āp. S. § 30. 1 B we have instead of this *vāghāima* and *nivvāghāima* (Leumann s. v.).

14. In Āp. S. § 30. II we find only *davvomoyariyā* and *bhāvomoyariyā*.

15. *sittha* = Sct. *siktha* means 'a mouthful of rice in the form of a ball', Āp. S. § 30. IV.

16. *khetē pāmēsuprākāraparikṣipte*: in KS § 89 and Āp. S. §§ 53. 69 we have the same explanation: *khetāni dhūliprākāropetāni*; *karbaṭa* is explained as *kunagara* in Āp. S. KS.; in the comm. on Rāj. it is called *kharbaṭa* and defined as *ḥṣullapṛākāra-veṣṭitam*. Kāuṭ. p. 46, 4 speaks of it as *khārbaṭika*, and says that it is situated *dvīśatagrāmyā madhye*. *droṇamukha* means a town that can be reached by water and by land (KS. Āp. S. Rāj), and is situated *catuśśatagrāmyā madhye* according to Kāuṭ. p. 46, 3. The form *maḍamba* is difficult, especially as we find *maṇṭapa* and *maṇḍapa* in some texts. But this may be a corruption. However, D. defines it as *avidyamānārđhatṛṭṭiyayojanāntargrāmam*, and the comm. on KS. § 89 says. *maḍambāni sarvato 'rđhayojanāt parato 'vasthita*grāmāni, while a comm. on the Praśnavyāk p. 306 only tells us that it is *dārasthalasimāntara*. Concerning *samvāha* D. only says that it is *prabhūtacāturvarṇyanivāsa*, but we get clearer information from the comm. on KS § 89: *samvāhāḥ samabhūmāu kṛām kṛtvā yeṣu durgabhūmiṣu dhānyāni kṛṣivalāḥ samvāhanti rakṣārtham*, and on Āp. S. § 53. *parvatanīśambādī-durge sthāpani*. According to this it simply means a sort of natural or artificial depot, where the inhabitants of the neighbourhood collect their crops. *koṭṭa* — explained by D with *prākāra* — means 'a fortified place' even in Sct.

19 With this verse cp. SBE. XLV, p. 177 n. 4 *sambukka*-(for Sct. *sambūka*-) belongs to the examples quoted by Pischel § 194 (duplication of consonants).

24. Cp. SBE. XLV, p. 178 n. 1.

25. Cp. SBE. XLV, p. 178 n. 2.

26. Cp. the different kinds of *rasaparityāga* in Āp. S. § 30 IV.

27. The *virāsana* according to the Yoga practice is described in R. Schmidt Fakire u. Fakirtum p. 188 sp. (cp ibd. pl. 11). But according to the explanations in the comm. on Āp. S. § 30. V and Weber Bhag. p. 286 it is the same posture that is elsewhere called *śimhāsana*, which does, however, not appear to be

identical with the same posture of the Yogins. In the Jain comm. it means the posture of one sitting upon a throne without there being in reality any seat for him to rely upon.

28 In this verse we find the *vivittasayanāsanaṃ* — the *viviktasayyāsana* of Umāsvāti — instead of the *saṃlīṇayā* enumerated on the sixth place in v. 8 above.

30. Cp. Āup. S § 30 (p. 40 ff) and Umāsvāti Tattvārthas. IV, 20 (where *vyutsarga* and *dhyāna* have interchanged their place).

31. The 'expiation of sins' is tenfold also in Āup S., but ninefold in the Tattvārthas. IX, 22. Numbers 1—7 correspond to 1—7 in Āup. S., while no. 9 *upasthāpana* is = 8 *mūla* in Āup. S and 8 *parihāra* (cp ZDMG. 60, 538) may possibly correspond to 10 *pāramciya* of the Āup. S.

32. Cp. Āup S. p 41 sq and Tattvārthas. IX, 23

33. The ten kinds of persons to whom respect is due are enumerated Āup. S. p 42; SBE. XLV, p. 179 n 4, and in the Tattvārthas IX, 24 (with some slight differences from the older texts).

34. Cp. Āup. S p 42 (quite congruent with our text) and the Tattvārthas. IX, 25 which enumerates *vācanā*, *pracchanā*, *anupreṣṭā*, *āmnāya* and *dharmopadeśa* (= *dharmakāhā*) as the five different kinds of study.

35. Cp Āup S. p 42 sq and Tattvārthas. IX, 27—46

36 According to the Āup. S p. 43 sq. the *vyutsarga* is twofold, viz *dravya*^o and *bhāva-vyutsarga*, which two kinds apparently correspond to the *vyutsarga* of exterior and interior things in the Tattvārthas. IX, 26.

Chapter 31.

D.: *anantarādhyayane tapa uktam tac ca caraṇavata eva bhavatiṣṭi adhunā caraṇam ārabhyate(?)* | *iti sambandhasyāikatrimśattam-ādhyayanasya caraṇavidhināmakasyādisūtram* ||

On the difficulties of this chapter cp. SBE. XLV, p 180 n. 2.

2. *ekata ekasmād viratiṃ kuryāt* | *ekataś cātkasmimś ca pravaritanam* | D.

3. *rumbhāi* = *ruṇaddhi tiraskurute*. — Ś. mentions a various reading (here and in the following verses), viz. *se ṇa gacchai maṇḍale*, which seems to me to be better than *se na acchai m*.

4. Cp. SBE. XLV, p. 181 n. 1.

7. Ś. mentions a varia lectio : *samiisu ya taheva ya*.

9. Cp. SBE XLV, p. 178 n. 2.

10. In Sūtrakṛt. II, 2, 17 are enumerated the following kinds of *mada* (pride), viz. : *jātimada*, *kulamada*, *rūpamada*, *tapomada*, *śrutamada*, *lābhamada*, *āiēvaryamada* and *prajñāmada* i. e. 'pride of birth, family, beauty, penance, learning, riches, power and knowledge'. According to a Prākṛit verse quoted by D. the monk has to observe *brahmagupti*, i. e. to exert himself in preserving his chastity with regard to the following nine things, viz. *vasati* 'place of abode', *kathā* 'conversation', *nisayyā* 'bed', *indriya* 'object of sense', *kudṛyāntara* (sense not quite clear to me), *pūrvakriḍaka* 'former pleasures', *praṇīta* 'dainties' (cp. Leumann Āp. S p. 133), *atimātrāhāra* 'abundant food' and *vibhūṣaṇā* 'ornaments'.

12. The fifteen names of the *paramādhārmika*'s enumerated in a verse quoted by D. seem to be the following: *Amba*, *Ambariṣa*, *Śyāma*, *Śabala*, *Rudra*, *Uparudra*, *Kāla*, *Mahākāla*, *Asipattra*, *Dhanu*, *Kumbha*, *Vāluka*, *Vāitarani*, *Kharasvara* and *Mahāghoṣa*. With some slight deviation these names coincide with the names of the fifteen Asuras or devils who are enumerated in the commentary on Umāsvāti Tattvārthas. III, 5 (ZDMG. 60, 311). Most of these names are wellknown as names of other persons or localities connected with the hells.

16. That the gods — and not the 24 *fīrthakara*'s — are meant here is the opinion of the commentaries. The different kinds of Bhavanavāsin's, Vyantara's and Jyotiṣka's are enumerated in the comm. on Umāsvāti IV, 6 (ZDMG. 60, 317 sq.) and in the *sūtra*'s IV, 11—13. But according to IV, 18 the Vaimānika's are not only of one sort, but are divided into *kalpopapanna* 'inhabitants of *kalpa*'s' and *kalpatīta* 'void of *kalpa*'s'. However, this does perhaps not make any difference here.

17. Cp. SBE. XXII, p. 189 ff. The Daśāśrutaskhandha, Brhatkalpa and Vyavahāra are taken together as a unity even in other works, cp. Weber Ind. Stud. XVI, 449 sq. 465.

18. *ācāraprakalpa* is used with the same sense as *ācāra*, cp.

Weber Ind. Stud. XVI, 223 f. 250; in *Āyār.* I, 8, 5, 3 *pagappa* is used as a synonyme of *samāyāri*, *ācāra*.

20. Cp. SBE. XLV, p. 184 n. 2.

Chapter 32.

D.: *anantarādhyayane caraṇam abhihitam tac ca pramāda-sthānaparihārata evāsevitum śakyam tatparihāraī ca tatparijñāna-pūrvaka iti tadartham dvātrīṃśam pramādashānanāmakādhyayanam adhunārabhyate | iti sambandhasyāsyaedam ādisūtram ||*

2. *savvassa* probably is the correct reading; *saccassa*, which was taken up by Jacobi in SBE. XLV, p. 184 n. 4, is a *pāṭhāntara* mentioned by D., but not by Ś. as far as I am aware.

3. *viddha*, which is here the form used by all Mss., is a very uncommon equivalent of *vrddha*, mentioned only by Hc. I, 128; II, 40 (cp. Pischel § 53). — Ś. mentions *sajjhāyaegantanisevaṇāya* as a *varia lectio*. But it is impossible to make out what he has read here himself, as the last third of fol. 336 is cut away in the Ms.

4. Ś. records a *pāṭhāntara* of which only *niṇne buddhim* is clearly to be seen. But according to the explanation: *tatra nipuṇā sunirūpatā ihā* (rest of the line cut away, cp. note on v. 3) it must have been *muṇehabuddhim*.

5. Ś. gives a *varia lectio* *aṇāyaraṇto* (instead of *vivaṇṇayanto*)

6. The origin of the bird from the egg, and of the egg from the bird as an example of a continuous series of existence is a parable well known from other texts, probably those of the Buddhists or Sāṃkhya's.

8. *kiṃcunāṃ*, which is the form occurring in all Mss., seems to be a sort of plural to *kiṃcaṇam*. — Ś. records the *varia lectio*: *jassa na kiṃci natthi*.

9. According to Ś. there seems to have been a various reading: *apāyā parivajjiyavvā*.

10. I cannot quite make out from Ś. if there has not been a *pāṭhāntara* here, viz. *tittikarā = tṛptikarā*; for I can scarcely explain the sentence *ḍṛptikarā diptikarā vā pāṭhāntarataḥ* in any

other way than that we must read *ṭṛptikarā diptikarā vā*; for *ḍṛpti*^o and *dipti*^o would both give *ditti*^o in Prakṛt, so that this could not be called a *pāṭhāntara*, but only an *arthāntara*.

11. Ś. apparently reads *raṇṇe* instead of *vaṇe*, which he does not even mention. — The common reading is *paurindhaṇe* = *pracurendhane*, but I have also met with the reading *pavarindhaṇe* in some younger Mss.

12. According to Ś. there is the varia lectio : *omāsaṇāidam-indiyāṇam*.

13. On the form *vasahi* (= *vasati*-) besides *ā-vasaha-* = *ā-vasatha-* cp. Pischel § 207

15. Ś. also reads *bambhavae* = *brahmavrate*

16. *cāiya-* from *cayai*, a substitute for *śak-* according to Hc. IV, 86.

20. Ś. mentions a varia lectio : *to jīviyaṇ khudḍa vivacca-māṇā*; *khudḍae* and *khudḍa* are explained both by Ś. and D *ārṇatvāt kṣodayanti vināśayanti*. That *kṣud-* may be represented by *khud-* is seen from Pischel §§ 222 568, but I am at a loss to explain the form occurring here

21. On *nisira-* cp. Pischel § 235 (in his enumeration this passage has not been taken up) — Ś. also reads *pi* instead of *na* in l. 3.

22. Cp. SBE XLV, p 187 n 3. — Ś here, and in the following verses of similar construction, reads : *rāgassa hevaṃ tu manunnam āhu | dosassa hevaṃ amanunnam āhu |*

24. Ś also reads *gehim* (here and in all the following verses)

27. The reading *rūvāṇuvāyānugae* (A) is mentioned as a *pāṭhāntara* by D. The whole passage does not seem clear to me, notwithstanding the explanations of the comm — Ś reads *u jīve*.

29. Ś also reads *pariggahaṇmi*.

31. *anissa-* cp. SBE. XLV, p. 189 n 1.

34. Cp. *puṣkarapālāsu-* 'the petal of a lotus' &c. (BR.).

35. Cp. note on v 22 above (the same remark applies to vv 48, 61, 74 and 87).

50. Ś. reads *gandhassa* instead of *gandhesu*.

54. Ś. here reads *vae viogeṇa*.

61. Ś. here and in the following vv. uses the form *jibbhā* (instead of *jīha*); on this form cp. Pischel § 332.

87. A has here: *dosassa heuṃ amanunnam āhu* in the third line (like Ś.)

89^d = *kareṇumārgāpahṛto gaja va.*

100. *heuṃ*, which I have taken from A, may undoubtedly be a correct form of the nominative according to Hc. III, 19 (cp. Pischel § 379). — *thova* = *stoka*- according to Pischel § 230 may be due to a form **stopa*-, alternating with *stoka*-. But I rather believe S. Goldschmidt KZ. XXVI, 112 n. 1 to be right in thinking *v* to be there only to prevent the hiatus in a form **thoa*. Moreover, there may be analogical influence from *theva*- (this word is correctly explained by Childers s. v.; Pischel §§ 130. 207).

102. *napuṃsaveya* = *ubhayābhilāṣaḥ* (D). — *baissa*- is = Skt. *dvesya*-. I have written *baissa*- instead of *va*°, which occurs in all Mss, with Pischel § 300. Cp. *besa*- above.

104. The various reading quoted by Jacobi SBE. XLV, p. 191 n. 1 does not occur in any of my Mss. nor in Ś. However, I do not think that it would help us very much in the interpretation of this difficult verse, and we had better keep to the explanation given by D. and followed by Jacobi in his translation; only we must of course read *pacchāmutāve na tavappa-bhāvaṃ* = *paścāttāpo na tapahprabhāvaṃ* (sc. *icchet*). — *°licchū* is = *°lipsuḥ* (cp. my Desiderativbildungen p. 72)

105. Ś. records the varia lectio *tappaceyā*, which has, however, no support in the comm.

106. The translation of lines 1—2 in SBE. XLV, p. 191 is rather short. According to D. something like this: 'but the objects of the senses, viz. sounds, &c. of whatever kind they may be (harsh, sweet &c.) will cause &c.' would be better. But I admit that the difference is a mere trifle.

107. *samayam āṛjavāt samatā mādhyaṣṭham*; but it seems very strange that we should have here a neutral form instead of Skt. *samatā*. The latter word occurs e. g. Āyār. I, 3, 1. 1. 2, 3, 1 in the regular form *samayā*, but is explained by Schubring s. v. (cp. Jacobi SBE. XXII, p. 32) as not meaning 'indifference' but 'equality between man and other living beings'.

111. Ś. mentions another version of the second line of this verse, viz: *samsāracakkassa vimokkhamaggo* — *samuvicca* = *samupetya*.

Chapter 33.

D.: *anantarādhyayane pramādashānāni uktāni tāis ca karma badhyate | tasya ca kāṣṭh prakṛtayaḥ kiyatī vā sthitiḥ ity ādisaṃdehāpanodāya karmaprakṛtīnāmakam trayastriṃśam adhyayanam ārabhyate | tasya cedam ādisūtram ||*

On the different arts of *karman* according to the dogmatics of the Jains cp. Umāsvāti Tattvārthas. VIII, 2 ff. (Jacobi ZDMG. 60, 528 ff.) The characteristics of *karman*, of which D in the passage quoted above enumerates nature (*prakṛti*) and duration (*sthiti*), are, in addition, power (*anubhāva*) and space or dimension (*pradeśa*), Umāsvāti VIII, 4.

1. Ś. records a *varia lectio*: *ānupuvvaṃ suṇeha me*, a phrase well-known to anyone who has gone through our text.

2—3. Cp. Umāsvāti VIII, 5.

4. Cp. Umāsvāti VIII, 7 (and I, 9)

5. On the terms quoted here cp. Umāsvāti VIII, 8; SBE. XLV, p. 193 n. 2 and the note on p. 210, 21 above.

7. Cp. Umāsvāti VIII, 9, where we have the terms *sad°* and *asadvedya*, instead of *śāta* and *asāta*. I rather doubt whether *śāta* 'joy, pleasure' is a real Sanskrit word, and not some wrong derivation from the Middle-Indian words which we find as *sāta*- and *asāta*- in Pāli, and as *sāya*- and *a-sāya*- here. However, I am at a loss to find any probable etymology for these words.

8. Cp. Umāsvāti VIII, 10 (this applies also to the following three verses in our text).

9. Ś. seems to read *sammāmiccham taheva ya*, and does not refer to the reading of our text.

11. Cp. SBE. XLV, p. 194 n. 1 and ZDMG. 60, 530, where we find an explanation of the terms quoted in the note in SBE. According to this *anantānubandha*, *pratyākhyāna*, *apratyākhyāna* and *sañjvalana* mean 'leading to endless delusion, resignation, non-resignation and incension', and each one of these four items is divided into anger, pride, deceit and greed (*krodha*, *māna*, *māyā* and *lobha*). In this way we get sixteen different kinds of *kaṣāyamohanīya*. As for the different species of *nokaṣāyamohanīya* the remark in SBE l. c. that they are enumerated in XXXVI, 102 is apparently incorrect, as nothing of that sort is found there.

According to Umāsvāti they are nine, and consist of: *hāsyā* 'joke', *rati* 'satisfaction', *arati* 'dissatisfaction', *śoka* 'sorrow', *bhaya* 'fear', *jugupsā* 'disgust' and *stri*^o, *pum*^o and *napuṃsakaveda* 'characteristics of feminine, masculine or third sex' (this, and not 'desire for women &c.' seems to be the correct translation according to ZDMG. 60, 530).

12. Cp. Umāsvāti VIII, 11. Ś. reads *āukammaṃ*.

13. According to Umāsvāti VIII, (6), 12 there are no less than 42 different sorts of *nāmakarman*¹. Ś. reads *ca* instead of *tu*, and has the varia lectio: *suhakammabahu bheyā*, which seems to me to give poor or no sense.

14. Cp. Umāsvāti VIII, 13. — Ś. himself reads *uccaṃ aṭṭhavi-gappam tu*, but does not mention our reading.

15. Cp. Umāsvāti VIII, 14. — I do not quite understand, whether *antarāya* is considered to be something active, viz. a bad disposition which prevents the giving of gifts, the use of power &c. even in favourable circumstances, or whether it is not only a sort of slowness preventing every sort of activity, be it a good or bad one. I suppose that this latter suggestion is the more correct one.

17. Cp. Umāsvāti VIII, 25, and concerning *pradeśa* the commentary on V, 2 (ZDMG. 60, 512). — Ś. refers to a *pāṭhāntara*, viz. *gaṇṭhiyasattāṇāi*

18. This verse, and also the comm. on it, are really very puzzling (cp. SBE. XLV, p. 195 n. 2). I suppose, however, that the quotation from the *ḍīpikā* given by Jacobi in SBE. l. c. will come to the same thing as the word *ekakṣetrāvagāḍha* 'existing in one room only' in Umāsvāti VIII, 25 (cp. ZDMG. 60, 533), although this expression is not satisfactorily explained by the commentaries there.

19. Cp. Umāsvāti VIII, 15. — Ś. reads *esā* instead of *hoi*.

20. Ś. reads *taheva antarāyaṃmi* instead of *antarāe y. k.* in the second line. — The statements of these two verses are not quite correct according to Umāsvāti VIII, 19; for we have here a part of a *muhūrta* (*antarmuhūrta*) as the shortest duration even of the *vedanīyakarman*, while this is expressly stated to be 12 *muhūrta*'s by Umāsvāti l. c. But I have observed in some other passages

¹ But according to other authorities there are no less than 103 of them, cp. Jhaverī First Principles p. 31.

too, that the old canonical texts do not always give the same concise and strict definitions as the later theologians and philosophers.

21. Cp. Umāsvāti VIII, 16 and 21. — Ś. reads *mohaṇṇije u ukkosā*.

22. Cp. Umāsvāti VIII, 18 and 21. — Ś. reads *tettisa sāgarāim*.

23. Cp. Umāsvāti VIII, 17 and 20.

24. *aicchiya-*: *aicch-* is enumerated amongst the substitutes of *gam-* in Hc. IV, 162, and in Āp. S. § 54 we find *samaicch-* = *samatikram-*; however in Setubandha the root has the form *aimch-*, and according to Leumann Āp. S. s. v there occurs in two passages of Nāyādh. a form *samatitth-*¹ I am unable to make any suggestion concerning the etymology of this word, except that it certainly must contain the preposition *ati*. It is possible, though not very probable, that *aicchai* may be **a(ḥ)icchai* (on *acchai* v. Pischel § 480)

Chapter 34.

D *anantarādhyayane karmaprakṛtaya uktās tatsthitir leśyā-vaśata ity atas tadabhidhānārtham catustrimśam leśyādhyayanānāmakam adhyayanam ārabhyate | asya cedam ādisūtram ||*

The *leśyā*-theory, which is common to the Jains and the Ājīvika's — the followers of Gosāla — is certainly one of the darkest and most difficult points in the Jain religion. In a paper called 'The *Leśyā*-theory of the Jainas and Ājīvikas', and published in Festskrift till K. F. Johansson, Upsala 1910, pp. 20—38 I formerly tried to connect this marvellous theory of the colours of the soul with the Sāṃkhya doctrine of the *chāyā* or *pratibimba* (cp Garbe Sāṃkhya-Phil. p. 315 sq.). Although I have privately met with several contradictory opinions, and there are certainly in my treatise several rather obvious mistakes, I am not yet wholly convinced of the incorrectness of my opinion. In two works which are not accessible to me, viz. Malayagiri's commentary on

¹ But this may only be bad orthography, *tth* and *cch* resembling each other in Jain Ms., and *t* often being inserted in places where it does not belong, as is well known.

the Paṇḍavaṇḍasutta XVII ed. Calc. p 483, and ff., and in the Lokaprakāśa ed. Hīralāl p 130 ff., there are long expositions on the nature of the Leśyā's. Modern literature on this topic, which is not very abundant, has been quoted in my paper mentioned above. In two works of the last years, Mr. H. Warren's Jainism, Madras 1912, and Hīrāchand L. Jhaverī's First Principles of the Jain Philosophy, London 1910, I can find absolutely nothing concerning the Leśyā's.

3. The names of the different *leśyā*'s are all clear except *kāū* and *pamha*. Instead of these Umāsvāti Tattvārthas. IV, 2. 7. 23 has *dhūmra* and *padma*, which is explained as meaning 'rose-coloured'. Now I suppose this to be a mistake, for Weber Bhag p. 317 tells us that *pamha* — which is etymologically Skt *pakṣman*, Goldschmidt KZ XXV, 611; Leumann Āup. S p 133 sq.; Pischel § 312 — means the colour of the goldline on the touchstone, and of the yellow pistils of the lotus-flower (*padmaśeṣa*). Consequently, *pamha* = *pakṣman* simply means 'pistil' i. e. 'lotus-pistil' (*pakṣman* really means 'a pistil' in Sanskrit, BR) and afterwards 'lotus-pistil-coloured' i. e. 'whitish yellow'. And *padma*, which has perhaps been mistaken for a Sanskrit equivalent of *pamha*, simply means the same. As for *kāū* I am not sure of the etymological derivation of this word. Jacobi SBE. XLV, p 197 n 4 thinks it to be *kāpota*-, and I myself formerly suggested *kapila*- or *kādrava*- as possible relations. I am rather inclined to believe now that all these suggestions are incorrect, and that *kāū* is a word without any Sanskrit equivalent. Its formation is the same as that of *āu*-, *vāu*-, *teu*- &c., and there is apparently a related word in *kāvī nīlavarnā* Deśin. 2, 26, a feminine form of an adjective **kāva*- or perhaps *kāū*-. But I am unable to arrive to any definite result concerning the etymology of these words.

4. *riṣṭaka*- is not clear. D. explains it as *phalaviṣeṣaḥ*, and according to this Jacobi SBE. XLV, p. 197 translates it as '(the fruit of) Ristaka' (*Sapindus detergens*). But Ś, who also knows this explanation, alternates it with another, viz *riṣṭo dronakākaḥ | sa eva riṣṭakaḥ* |; *dronakāka*- means 'a raven', and this seems to make better sense. However, we have still another word *riṣṭha*- or *riṣṭa*-, which means a precious stone, perhaps an emerald *Khaṇjana*°. Jacobi translates by 'wag-tail', which is probably correct, but against the explanations of the commentaries. D

only says: *khañjanam añjanam kajjalam* i. e. 'black collyrium', and Ś. gives a more extensive explanation: *khañjanam snehābhyaktaśakaṭākṣagharṇanodbhūtam añjanam kajjalam*. But if we should translate *khañjana*^o by 'collyrium', the translation of *anayana* would be quite impossible.

5. I cannot make out from the dictionaries whether the *nīlāsoka* is really another species of *Jonesia*, or if it is quite a different tree unrelated to the common *āsoka*.

6. *koilacchada*^o seems to be the reading of the commentaries; this is translated by Jacobi 'the feathers of the *kōkila*', which might certainly be correct, as *chada-* also means 'feather' (Bālar.), but is not in accordance with the explanations of Ś. and D. The former says: *kokilacchadas tūlakanṭakas tathā ca sampradāyaḥ | vaṇṇābhivāre jo ettha koilacchadadose telakanṭao bhaṇṇai tti ||*, which is not clear to me, the quotation being scarcely quite correct; D. speaks of *kokilakanṭaka*. I suppose that these words, unknown to the lexicographers, may denote some sort of plant, called 'oil-thorn' or 'cuckoo's thorn'. There is, moreover, a *pāṭhāntara*, mentioned both by Ś. and D., viz. *koilacchavi*^o which is quite intelligible (Ś. explains it thus: *tatra kōkila anyapuṣṭas tasya chavis tatsannibhā*).

7. Ś. refers to the following various readings: *paṭhyāte ca | suyatuṇḍālattadivābhā | anye tu suyatuṇḍaggasamkāsā |* The first of these *pāṭha*'s is unintelligible to me.

9. Ś. reads *khīratūla*^o, and explains *tūlam arkatūlam*. This is not quite clear to me, as I do not know what 'wool of *Calotropis gigantea*' means; or *arkatūla* may perhaps be = *tūla* 'cotton', then he says: *pāṭhāntarataḥ khīrapūra*^o | *anye tu dhāreti pāṭhanti* (viz. *khīradhāra*^o, cp. B').

10. *rohiṇi* may perhaps mean 'Helleborus niger', as the Helleborus is well known for its bitter taste. In the Rājan. *rohiṇi* is said to be = *kaṭumbharā*, a name that may certainly denote some bitter-tasting plant.

11. *hastippali* means 'Scindapsus officinalis', Car. 6, 10.

12. According to Ś. *tuvara-* means *sakaṣāya*, which is, of course, the same as *kaṣāya* 'astringent (of taste)'; and Hemacandra says in the Deśin. 5, 16: *atra tuvaro rasaviśeṣa iti samskṛtasamatvān noktaḥ* |, but I do not know any Sanskrit word *tuvara-*. However, its meaning is clear from Ś. This author

moreover refers to a *pāṭhāntara*, which is not clear to me, as he says: *pāṭhāntarata ādram vā* |. I do not know any word *ādra-*, but it may perhaps mean *ārdram vā*, as *ārdra-* is 'wet, juicy, fresh', and may perhaps also mean 'unripe'. Ś. sometimes gives the *pāṭhāntara*'s only in Sanskrit, and if he here really means *ārdra-*, we might get a reading somewhat like this: *adda°*, *alla°* or *ulla(a)kāvītṭhassa vāvi jārisao*, as these are the Prākṛit substitutes of *ārdra-* (cp. Pischel § 111). But this suggestion is, of course, very hypothetical.

14. *meraya-* is Skt. *māreya-*, probably due to a dissimilation of **mereya-*. As to the nature of this drink cp. SBE XLV, p. 198 n. 3 and Kāuṣ. p. 120, 13—14: *meṣasṛṅgitvak-kvāthābhīṣuto gulaprativāpaḥ pippalimaricasambhāras triphalāyukto vā māreyaḥ* || 1. e. 'm. is distilled from a decoction of the rind of *Odina pinnata*, mixed with dry sugar¹, and contains a quantity of pepper or is spiced with 'the three fruits'*. I suppose that *madhu* does not mean 'honey' here, but the sweet, intoxicating drink called *madhu*, described by Kāuṣ. l. c. as being *triphālāsambhāro mṛdvikārasaḥ*.

15. *muddiyā* is = Skt. *mṛdvikā* 'a grape'.

19. There is a certain difficulty concerning the word *būra-*. Besides this form there exists another one, viz. *bora-*, *bori-*, and moreover there seems in nearly all passages to exist the v. l. *pūra-* just as here; Pischel § 166, who explains *bora-*, *būra-* from a form **baūra-*, **badura-* (there is also *badara-*; Jacobī KS. s. v. and Leumann Äup. S. s. v. had already thought of *bādara-*), thinks *pūra-* 'lemon tree' to be the correct form in all cases. But this is apparently absurd, as *būra-* always stands in connection with *rūta-*, *tūla-* and other words denoting weak and woolly vegetable substances. Consequently, *būra-* must mean something like 'cotton' or 'treewood', although the express sense is perhaps not very clear. It must, however, be carefully observed that *badarā* also means 'the cotton-tree, *Gossypium*' in Sanskrit, and that it consequently would be simplest to take *būra-* to mean just the same.

¹ This must be the meaning of *guḍa*, as 'molasses' is called *phāṇita* some lines above.

² Concerning these cp. Böhtlingk s. v. *triphālā*.

20. *teyāla-* '43' is not included amongst the forms enumerated by Pischel at the end of § 445, where we find *igayāla-* '41', *bāyāla-* '42' &c. instead of *bāyālīsam* &c.

22. *nissamsa-* is, of course, *nṛīamsa-*; cp. J. J. Meyer Hindu Tales p. 256 n. 2

23. Ś mentions a various reading: *sadhe ya matte ya rasa-lolue* |

25. *niyaḍḍile* is explained by *nikṛtīmān*; it is, of course, a derivation from *niyaḍi* = *nikṛti-*. The word *pratikūṇḍaka* means *svadoṣapracchādaka*, and *āupadhika* means *sarvatra vyāyaka* according to D.

26 There is some doubt concerning the word *upphāsaga°* I have retained this form in the text, although I am almost certain that it is incorrect because of the explanation *utprāsaka* in D. For *utprāsa-* would certainly be able to give *upphāsa-* in Prakrit, although I think we have another form of the word, which is the correct one. In the Deśin 1, 95 we find. *uppheso trāsah | apavādārtho 'py ayam lakṣyeṇa dṛśyate | yathā | asarisajanaupphesayā na hu sahyavvā kule pasūṇa || upphesa-* consequently means 'frightening, terrifying' but also *apavāda* 'reviling, blaming', and I take this to be the Prākṛit correspondent of Skt *utprāsa-* (there is another word *upphesa-* in Āup. S. meaning *mukūṭa*, which is, of course, not related to our word) But now all my Mss. have *upphālaga°* instead of *upphāsaga°*, and this may also be correct, for Hc. II, 174 mentions a verb *upphālai* as one of the words current in Mahārāṣṭra and Vīdarbha which must be learnt from the common usage (*lokato 'vagantavyāḥ*), and in the Deśin. 1, 117 we find *upphālai kathayati*. Consequently, this may come somewhat to the same thing, and the correct reading would probably be either *upphesaga°* or *upphālaga°*.

28. Ś. refers to two variae lectt., viz either *hiyāsae* (: *hitāśayāḥ*) or *aṇāsae* (: *aṇāsravāḥ*) instead of *hiesae*.

32. Ś. refers to a varia lectio *suddhajoe* (: *śuddhayogaḥ*) instead of *vīyarāge*.

33. Ś. mentions a varia lectio *asamkhiḍḍā* (. *asamkhyeyāḥ*) instead of *samkhāiyā*.

41. Cp. SBE XLV, p. 201 n. 1

51. According to Umāsvāti Tattvārthas. IV, 2 the third class of gods, viz. the Jyotiṣka's, have the *pītaśyā*, which means the

same as the *teñlesā* here (cp. ZDMG. 60, 317). From IV, 7 we gather that the three first *leśyā*'s, viz. the black, the blue and the grey one, occur only in the first two classes, the Bhavana-vāsin's and the Vyantara's. But the Sarvārthasiddhi (cp. ZDMG. 60, 290) takes IV, 2 to mean that the four first *leśyā*'s (including the *teñ*^o) occur in the three first classes of gods, and excludes IV, 7. Our text does not agree with either of these statements, as it ascribes the *teñlesā* also to the Vāmānika's.

56. *durgati* is explained by *narakatiryaggati*. I wonder how it is possible that these kinds of *leśyā*'s could occur even amongst the highest gods.

58. *parinata* here and in the following verses is translated by 'joined (with the soul)' in SBE. XLV, p. 203. But this can scarcely be quite correct, as D explains it by *ātmarūpatām āpanna* 'having reached its own (real) state', i. e. 'being fully developed' as far as I understand it — Ś. refers to a slightly different reading, viz.: *na vi kassa vi uvavāo*.

61. *'hittthae* is = *adhittthet*.

Chapter 35.

D. *anantarādhyayane leśyābhūtās tatra cāpraśastaleśyatayā-gatāḥ prasactā evādhiṣṭhātavyāḥ | etac ca bhikṣugunavyavasthitena samyag. viḍhātum śakyam | ato bhikṣugunaparijñānārtham adhunā-nagāramārgagatināmakam pañcatrīmśam adhyayanam ārabhyate | tasya cedam ādisūtram ||*

This lecture, which deals very generally with the life of a saint, seems to be to a certain degree the final chapter of our text. The thirty-sixth and last one, containing a survey of living and lifeless beings, stands somewhat outside the whole scheme of our text.

3. *cojja* = *cāurya* (cp. Pischel § 284).

4. *citrāpradhānam gṛham citragṛham* | D. — *ullova*- is = Skt. *ulloca*-. As far as I can see Pischel does not give any examples of *va* instead of *ca*.

5. Ś. reads: *dukkarāṇi u vāreum*, and adds: *paṭhyate ca | dukkarāṇi nivāreum* |

8. Ś also reads *neva* instead of *no vi*.

9. *bādara-* 'gross' (opposite to *sūkṣma*) seems to exist only in Jain Sanskrit; it may be a translation from some Prākṛit word unknown to me.

11. The reading *puḍhaviḥkaṭṭha*^o is ascertained by D.; *kāṣṭha* may here mean the same as is elsewhere called *ṛanaspati*, i. e. trees and plants.

13. On the different forms of *leṣṭu-* in Prākṛit, which present various anomalies, cp. Pischel § 304.

17. *javanatṭhā* is the reading of the best Mss; D. explains it as *yāpanārtham*, which must probably be correct.

20. *nijjūhiṇṇa* is explained as *parityajya*. But the verb *jūhai* is unknown to me. — Besides *bondi* 'body' we also find a form *bodī* (Leumann Āup S. s. v.); *bondi* also occurs in Pāli (Childers), but the derivation of it is not very clear

Chapter 36.

D : *anantarādhyayane 'himsādayo bhikṣuguṇā uktās te ca jīvā-jivasvarūpaparijñānata evāsevitum śakyate | iti jñāpanā ṣaṭtrimśam jīvāvivābhaktisaṃjñam adhyayanam samārabhyate ||*

For the contents of this long chapter cp the analysis in SBE. XLV, 206 n. 2. The vv 248—267 contain an appendix dealing with sundry things that do not stand in any connection whatsoever with the topics treated here.

The Jīvavivāra of Śāntisūri, edited with translation and commentary by Guérinot in JA. 1902, p. 231 sqq., should be compared with this chapter.

1. Ś. himself reads *me suṇeha*, but quotes *suṇeha me* as a *varia lectio*. In the second half he mentions *samaṇo* as a *varia lectio* for *bhikkha*.

4. Ś. reads *vi* instead of *ya* after *rūviṇo*.

6. Concerning *addhāsamae* cp. SBE. XLV, 208 n. 1; *addhā* must be = *adhvan-* (cp. Leumann Āup. S. p. 96).

9. Ś. mentions a *varia lectio*:

*emeva saṃtati(!) pappā samae vi viyāhie |
saṃtatim aparāparotpatṭirūpapravāhātṃikām |* D.

10. Ś., in his commentary on the first half-verse, does not mention *ya* at all, but this is scarcely a decisive proof that he did not read it. Concerning the division given here cp. D.: *iha ca deśapradeśanānām skandheṣv evāntarbhāvāt skandhāḥ paramāṇavaś ceti samāsato dvāv eva rūpdravyabhedaū* || (cp. SBE XLV, 208 n. 4).

11. J. generally writes *puhulla-*, but I have chosen the form *puhatta-* as being the nearest equivalent of *prthaktva-* (cp. Āp. S. § 30 V¹ and the explanation p. 139).

12 The whole of this verse is lacking in Ś.; but D. has the latter half of it, which he connects with v. 11, while the first half:

sukhumā savvalogaṃmi logadese ya bāyarā |

seems only to occur in some late Mss. (not even in B^{1,2}), so I have not taken it up here.

13. *paḍucca* (for **paḍi-ucca*) belongs to *vaccas* = *vrajati* (Pischel §§ 202. 590). As the meaning comes very near to *pratītya*, it is not very remarkable that the Mss. sometimes give *paḍicca* instead of it

17 Concerning *sukkila-* = *śukla-* cp. Hc. II, 106; Pischel §§ 136 195

20 *kakkaḍa-* 'hard' is formally s. *karkaṭa-* which, however, does not seem to exist in this sense. It means the same as *karakaṣa* (cp. Schubring Āyār S. p 73).

21. For *lukkha-* : *lūha-* (< *rūkṣa-*) cp. Pischel § 257.

49. Ś mentions a *varia lectio* of this verse:

*saṃsāratthā ya siddhā ya dūvihā jīvā bhavanti u |
tatthānegavihā siddhā taṃ me kittayao suṇa* ||

51. *ogāhaṇā* 'size' is, of course, = *avagāhanā*, which has scarcely this sense in Sanskrit (cp. on *ogāhanā* Āp. S 171 sqq.)

53. In this verse Ś. does not mention the two *ya* in the first half, but adds *ya* after *salīṅgena* in the second.

54. According to Ś the commentary on this verse runs thus *jahannāe tti . . . yava-majjha tti yavamadhyam va | yavamadhyam avagāhanā tasyāṃ aṭṭottaraśatam* ||; from this it appears that Ś. must have read the second half-verse thus:

cattāri jahannāe javamajjhe aṭṭhuttaraṇ sayam ||

But I am at a loss to understand what is meant by this, as I only know the word *yavamadhya-* as meaning 'thickest at the

middle', and consequently as that sort of *cāndrāyana*-penance in which most food is taken at the middle of the fasting period (cp. *Manu* XI, 227; *Āup. S.* § 24 — the opposite method is called the *pipilikā-madhya* or *vajra-madhya*)¹

55. In the first half-verse Ś. does not mention the two *ya*, in the second he adds *u* between *sijjhai* and *dhuvaṃ*; he further adds: *etatsūtrasthāne cānye sūtradvayam ittham paṭhanti* |

cauro uddhālogammi viṣa puhattam ahe bhava |
sayam aṭṭhottaram tīrte egasamaeṇa sijjhai ||
duve samudde sijjhanti sesajalesuṃ tao jaṇā |
eṣā u sijjhaṇā bhaniyā puvvabhāvaṃ paḍucca u ||

56—57. These verses are = *Āup. S.* 168—169. As I have dealt with the word *bondi*- 'body' at some length elsewhere, I do not here repeat what has been said there, but only draw attention to the fact that it certainly does not belong to *S. budhna*- as several authors have asserted (cp. Geiger *GIAPh.* I: 7, § 62. 2). — In 57* Ś. does not mention the *ya*.

58. Concerning *Īsipabbhāra* (= *Īṣatprāgbhāra*) cp. *Āup. S.* §§ 163—167. In v. 59 and in *Āup. S.* 163 it is said to be 4 500 000 *yojana*'s in breadth, and according to the later passage its circumference is 14.239.800 *yojana*'s. With the measures in v' 60 cp. *Āup. S.* 164 (eight *yojana*'s thick at the middle, at the margin *macchiyapattāo tanuyatari*). According to *Āup. S.* 165 it has twelve names, viz *Īṣi*, *Īsipabbhārā*, *Tanū*, *Tanātānū*, *Siddhi*, *Siddhālae*, *Mutti*, *Muttālae*, *Loyagge*, *Loyaggathūbhiyā* (= **lokāgrastū-pikā*), *Loyaggapaḍibujjanā* and *Savvapānabhūyajivasattasuhāvahū*

59 Ś. mentions as a *varia lectio*: *tuṇasāhiyaparirao*.

61. Apparently this verse was not in the text used by Ś., as he says at the end of his commentary on v. 60: *atra ca kecit paṭhanti | aṭṭhaṇa* etc. It may be possible that the verse was put together with materials picked out of *Āup. S.* § 166: (*Īsipabbhārā nam*) *puḍhavi . . . uttāṇayachattasāṇṭhānasāṇṭhiyā savvajjunaṣuvan-ṇagamāi . . . nimmalā . . .* (all the attributes used in this verse are really here, though in a slightly different form).

¹ According to Kāuṭ. p. 106, 6—7 *yavamadhya* means also a certain measure, the eighth part of an *aṅgula*.

62. The words *aṃka* and *kunda* occur in XXXIV, 9 above, and are explained in SBE. XLV, 197 n. 7—8.

63. Ś. mentions a varia lectio *tassa* instead of *tattha* in the first half-verse. According to him the second half is also read thus:

kosassa vi ya jo tattha chabbhāgo uvarimo bhava ||

D. also mentions this varia lectio. With this verse cp. Āup. S. § 167: *tassa jōyaṇassa je se uvarille gāue tassa ṇaṃ gāuyassa je se uvarille chabbhāye tattha ṇaṃ siddhā . . . ciṭṭhanti* (the word used here is *gāuya*, which should be the same as S. *gavyūta* = *krośa* H. 887; a *gavyūta* or *krośa* is = 2.000 *daṇḍa*'s or *dhanus*; for other measures cp. Kāṭ. pp. 106—107).

65. I have put *jesim* into the text against the Mss. on the authority of Ś. who says: *utsedhaḥ . . yeṣāṃ siddhānāṃ yaḥ . . bhavati*.

67. Ś. does not mention *sampannā*. The explanation of *jīvaghanā* in D. runs thus: *jīvāś ca te ghanāś ca suṣīrapūraṇato nīcitā jīvaghanāḥ |*

68. Ś. mentions a varia lectio *logaggadese*. This would certainly be better, but is not adopted either by him or by D. for which reason I have left it out. In the second half-verse he seems to have read *siddhiṇ ya*.

70. The reading *icece* is corroborated by Ś.: *iti . . ete pṛthivyādayaḥ sthāvarās trividhāḥ |*

71. Ś.: *evam ete . . paṭhanti ca ega-m-ega tti ekaṭke |* — It is not clear what *bāyara-* (= *bādāra*) originally meant. Probably it is, however, 'of the size of the fruit of Zizyphus jujuba', thus arriving at the meaning 'gross, fully developed'.

73. D.: *pañḍu tti paṇḍavam | āpañḍurā iṣacchubhratvabhāja ity arthaḥ | uktam varṇabhedapādvidhatvam iha ca pañḍugrahaṇam kṣṇpādivornānām api svaṣṭhānabhedāntara sambhavasūcakam | panako sūkṣmarajorūpaḥ sa eva mṛttikā panakasya ca nabhasi vivarttamānasya loke pṛthivītenārūḍhatvād bhedenopādānam ||* The explanation is not wholly clear, nor am I aware of the existence of a word *panaka-* with the sense required here. Jacobi translates it by 'clay', and the word may probably be = s. *pañka*, as I conclude from the form *pañao pañkaḥ* Deśin. 6, 7.

74. *loṇūsa-* is rendered by *kṣāramṛttikā* in the Avacūri. In the Jīvaviyāra v. 4 it is only *asam*. The word probably means

'saltpetre', and would be S. **lavanaga-* (*lavana* + *ūga*), which is not known to me.

75. *sāsaga-* is explained by the comm. only as *dhātuviśeṣaḥ*; Jacobi SBE. XLV, 213 n. 3 has not been able to explain the word, but gives it in the form *sāsaka*. It was, however, edited by himself already in the KS. § 45, and in the glossary of that work it is correctly given as the Prākṛit counterpart of S. *sasyaka-* 'a certain jewel, probably the emerald', Trik III, 3, 46; Varāh. Br̥hs. 7, 20 (where there is the v l. *śasyaka* which is most probably to be rejected, as the word is no doubt connected with *sasya-*). — Concerning the two names in the second half-verse D gives the following remark: *abhrapaṭalam praṭitam | abhravālukā abhrapaṭalamiśrā vālukāḥ |*. According to this it seems probable that *abhrapaṭala-* is = *abhraka-* (*abhra-*) 'talc' (given as *abbhaya* in the Jivaviyāra v 4), and *abhravāluka-* may be some material containing talc mixed up with some other stuff.

76. Ś. reads *masāragallo*. — The form *lohiyakkha-* (*lohitākṣa-*) is also met with in KS. §§ 27. 45, but no interpretation of the word can be obtained from those passages. However, it probably is = *lohita-* 'a certain jewel, not the ruby' (Ind. Spr. 2693). Huttemann Baessler Archiv IV, 59 has not translated the passage of the KS in detail. Concerning *masāragalla-* cp. BR. V, 606. Opinions concerning this word seem to differ widely. As far as I can see, it may be *masāragalva-* (cp. Nilak. on Hariv. 6917 who explains *galva-* as *candrakānta* 'moonstone'), and **galva-* probably is only a senseless abbreviation of *galvarka-*, which may mean either *padmarāga* (Nilak. on MBh. VII, 672) 'ruby' or perhaps 'crystal' *masāragalla-* is said by lexicographers to be either 'sapphire' or 'emerald', probably the later as there seem to be different sorts of emeralds. *bhuyamoyaga-* probably is correctly rendered by *bhujamocaka-*. I do not know *bhuja-* in the sense of 'serpent', but it may still mean that (it means 'elephant's trunk' in MBh. III, 15736). Then *bhujamocaka-* might mean 'deliverer from serpents', and may thus probably be the emerald, the stone that is specially said to be a protection against venomous serpents.

77. I do not know what *candana-* means. *candanasāra* is said to be some sort of kali (*vajraksāra*) Rājan. in SKDr. But this is probably not the same. The word *haṃsagarbha-* (also in KS. § 45) is unknown; personally I am inclined to believe that *haṃsa*° may

here be = *sūrya*^o, which would lead to '*sūryagarbha*', a name well suited to a jewel. But even this does not lead us further. — *pulāka* 'a certain jewel' occurs in Varāh. Brhs 81, 4, Trik. III, 3, 30 etc., and is sometimes said to be = *galvarka* (cp. the note on v. 76). *sogandhiya* (= *suugandhika*) Jacobi SBE XLV, 214 translates by 'sulphur', which it really means; but it also means 'ruby' in Varāh. Brhs. 80, 5 etc, and thus it must, of course, be rendered here and in KS. § 45 According to BR. *vaidūrya* must mean 'beryl' and not 'lapis lazuli', as it is rendered by Jacobi. The form *candraprabha* I take to be = *candrakānta* 'moonstone' *jalakānta* seems to be totally unknown, while *sūryakānta* is only said to be a jewel with a very bright lustre — it may perhaps mean the diamond (*vajra*), but this has already been mentioned in v 74.

78 As Jacobi points out (SBE XLV, 214 n 2), the enumeration contains thirty-nine names, not thirty-six. But probably some of them may be counted as synonyms (I have taken *ma-sāragalla* and *bhujamocaka* to be the same as *marakata* in v. 76)

86 Cp Jīvaviyāra v 5 *haratanuḥ smigdhapṛthivīsamudbhavas tñnūgrabinduḥ* D. (cp. *haratanu tñnūgrajalabindavaḥ* Comm D on the Jīvaviyāra); *mahikā garbhamāseṣu sūkṣmavarṣaḥ* D (on the etymology of *mahikā* cp. ZDMG. LXXIII, 146 sq)

95. Ś.: *prakīrtitāḥ | paṭhantī ca | bārasavihaḥbeenam . patteṃ n viyāhiya tti ||* In the second half-verse he does not mention *tahā*

96 Ś says: *parvāṇi . parvayāḥ | pāṭhāntaraḥ pavvagū vū ilvādayaḥ* !; he probably reads *pavvayā* — *valayāni nūlkerika-dalyādini teṣāṃ śākhāntarābhāvena latārūpatī tvaco valayākūratvena pravalayatī* | D — *kuṇunū* is given by Ś as *bhūmisphoṭakaviśeṣāḥ*, by D. as *bhūmisphoṭādayaḥ*¹. It apparently means 'mushrooms'. In my opinion the word is identical with s. *kyāku* 'mushroom', a word of unknown derivation (the etymology given by Lidén Studien p. 51 sq.: *kyāku*: Greek σῆπω is mere fancy).

97. Ś. does not mention *śingabere taheva ya* — it is uncertain what he may have read here. According to the Jīvaviyāra v 9 and the comm. on that verse there are three different sorts of ginger: *ārdrārdraka* or 'fresh ginger', *śṛṅgavera* or *ārdrakaridrū* 'yellow ginger' (turmeric), and *kaccūraka*, explained by *tiktadra-vyaviśeṣaḥ* 'a sort of pungent stuff'.

¹ Cp. *bhūmisphoṭā* in Jīvaviyāra v. 9 (JA 1902, p. 245).

98 Most of the words in this and the following verses are extremely difficult, and nothing certain can be got out of them. *harilī* may be = *hariālī dūrvā* Deśn. 8, 64 (s. *haritālī* 'Panicum dactylon'). *sirilī* and *sassirilī* would be s. *śilā* and **śaśilā* (cp. *śaśīka*-), but I am not aware of any such words used as names of plants. *Jāvai* would certainly be = s. **yāvaki*, but *yāvaka*-, as far as my knowledge goes, only means 'prepared from barley-corn'. As for *keyakandalī* I scarcely doubt that it must be = *ketaka* 'Pandanus odoratissimus'. *kuḍuṣuvaya*- is = s. *kuṭumbaka*- 'Andropogon Schoenanthus' cp. *kuṭambaka*- 'a certain potherb' Car. 1, 27 (for these words cp. IF. XXXV, 261 sq.). On the form *lasaṇa*- (instead of *lasuna*-, *lhasuna*-) cp. Pischel § 210.

99. *lohnikū* (*ya* is probably to be separated here as in the following word) may be = s. *lohinī*, name of several plants, while *thihū* may have developed out of an original form **stip*-, **stibh*-. (cp. *thūka* = *stūpa*- etc.) which might be compared with s. *stibhi*-, lat. *stipes*, *stipula*, and mean something like 'tuft of grass'.

100 *saṃhakarṇi* does not occur in Sanskrit; *musundhi* is likewise unknown (but cp. *musafī* 'a white variety of Panicum italicum' lex.).

103. Ś mentions a *varia lectio vanapphalīnam ām*: The word *panaga*- (*panaka*-), occurring here and in the following verses, means 'lichen' and denotes the lowest of vegetable lives according to the theory of the Jains, cp. Jivaviyāra v 9.

110 sq. Cp. Jivaviyāra v. 6 (in JA. 1902, p. 241 *mummura*- is according to the comm. explained as 'cendres ardentes'; but the correct translation is that given by Jacobi, viz. 'burning chaff'. as s. *murmura*- really means 'fire arising from burning chaff')

119 sq. Concerning the different sorts of winds cp. SBE. XLV, 218 and JA. 1902, p. 242. Of doubtful meaning is the term *saṃvarttaka*, as D. says: *saṃvarttakavātāś ca ye bahiḥsthitam upi tynādi vivekitakṣetrāntaḥ kṣipanti*. But no doubt Jacobi is right when he thinks *saṃvarttakavāta* to be the wind causing the periodical destruction of the world (cp. the *saṃvarttaka* of the Buddhist tradition); it is called *ubbhāmagā* (: **udbhāmagā*) in the Jivaviyāra v 7.

129 sq. With these verses cp. Jivaviyāra 15. But of the fourteen names mentioned here only six are found in that passage. Here as in the verses dealing with beings with three—five

senses it is often impossible to get any information concerning the true sense of the different words. According to the commentaries on the Jivaviyāra *kimi* means 'a small intestinal worm'; *somaṅgala-* I have not been able to identify, but considering the literal meaning of the word I should feel inclined to believe it to be a name of a certain conch, this being — as far as I know — the only animal with two senses used as an amulet. On the *māivāhaya-* (= *mātṛvāhaka-*) cp. SBE. XLV, 219 n 3 (according to JA. 1902, p. 250 they are *gūryaradeśaprasiddhāḥ*, which does not help us), *vāsimuḥa-* I should think to be identical with the animal called *mehara* in the Jivaviyāra, i. e. a species of woodworm; on *sippiya* (*sippi*) 'a shell' cp. Pischel § 286; *ghalloya-* (this is the reading of A B¹) or *palloya-* is absolutely unknown to me (*pallī* means 'a small lizard', but that does not help us here, as lizards are animals with five senses, cp. v. 181 below). Nor am I able to find the slightest connection for the word *anullaya-*. Following Jacobi I have preserved this form in the text. I am, however, inclined to take the word to be *nullaya-* and then connect it with *nūlā sākhā* Deśin 4, 43, believing it to be some sort of branch-like animal living in the water like most of these enumerated here. There is no need to emphasize the hypothetical nature of this explanation. The word *jālaya-* is not clear (it might be either *jālaka-* or *jvālaka-*), *jālaka-*, of course, means 'a spider', but that does not help us here, as spiders are most certainly beings with four organs of sense. Concerning *candana-* cp. JA. 1902, p. 249 sq (where the reference to Guzerati *candannagho* 'a big lizard' is certainly incorrect, as this word would most probably be something like s. **cundanagodha*).

138—40. With these verses cp. Jivaviyāra vv 16—17. On *kunthu-* cp. JA. 1902, p. 252 (it probably means a small species of ant). With *udḍaṃsa-* cp. the forms given by Pischel § 222, *ukkala-* may be = s. *utkara-*, having perhaps somewhat the same meaning as *uddehikā*; *tanahāra-* and *kaṭṭhahāra-* might be s. **tṛṇahāra-* and **kāṣṭhahāra-*, but no such words are known to me; nor does **pattraḥāraka-* occur in any Sanskrit dictionary; *mālūra-* is known in Sanskrit as the name of *Aegle Marmelos* and *Feronia elephantum* (cp. *mālūro kaṭṭhaḥ* Deśin. 6, 130), but not as that of an animal, *duga-* may be = s. *dvika-*, and as this means *kāka* and *koka* (names containing two *ka*'s) this could possibly

mean the name of an animal containing also two *ka*'s, but I do not know of any such animal suitable here; *śatāvārī* would be s. *śatāvarī*, which only means 'Asparagus racemosus', but it may mean something like 'centipede' here; *gummī* is = *gomī* in the Jīvavīyāra, s. *gulmī* (cp JA 1902, p 251); *indagāyīṇ* of course is = *indrakā-dikāḥ* (incorrectly rendered in SBE. XLV, 220). I do not know what '*indraka*' means — probably the same as *indragopa* in v. 140

147—49 With these verses cp. Jīvavīyāra v 18. *andhuya*- of course is a derivation from *andha*- 'blind', but I am unable to discover the real meaning of the word, *pottiya*- is certainly s. *putraka*-, which may also mean 'grasshopper' according to the Śabdār. in BR.; *ḍhamkuna*- also has the forms *ḍhemkuna*- (cp. Deśīn. 4, 14 *ḍhamkaṇo tathā ḍhemkuno matkunaḥ*) and *ḍhimkuna*- (cp. JA 1902, p 253 where the word is incorrectly explained) It is derived from *ḍams*- = *damī*, cp. Pischel § 107 *ukkuḍe* is the reading in A instead of *kamkaṇe* in B¹ 2 (also adopted by J), I have put *ukkuḍe* into the text, but I am inclined to believe that we ought really to read *ukkuṇe*, cp. *utkuna*- 'bug', H. 1209 (according to the ŚKDr. it means *keśakīṭa* 'hair-louse'). the form *ukkuḍe* may have come into the text by influence from the following *kukkuḍe* (this word probably is = *kukkuṭa*-, but this seems to mean 'a small lizard', which is, of course, impossible here) Instead of *śingirīḍī* (B¹ 2, J.) we must apparently read with A *bhīṅgirīḍī*, as there really exists a word *bhṛṅgirīṭi*- in H. 210 (besides this *bhṛṅgirīṭi*- lexx. and *bhṛṅgarīṭi*-, cp. BR V, 367 sq.), which only means 'a being among the crowds surrounding Śiva' It may have been the name of an insect, though the exact meaning is unknown to us Concerning *nandāvatta*- (= *nandīyāvartta*-) cp SBE XLV, 221 n 2, the word is commonly known as the name of a *maṅgala* (the comm on Āp. S § 49 explains it as *pratidīgnava-koṇaḥ*, which scarcely agrees with the picture in Bæssler-Archiv IV, 51), but I do not know what sort of insect could be so called Instead of *ḍole*, which also occurs in the Jīvavīyāra (cp JA. 1902, p. 253 sq.) I prefer to read *ṭole* according to the Deśīn 4, 4: *ṭola śalabhaḥ | ṭola piśāca ity anye | yad āha || tolaṃ piśācam āhuḥ sarve śalabhaṃ tu Rāhulakaḥ ||* From this word is apparently derived *ṭolamba*- (Deśīn. 4, 4), which must mean 'bee' and be identical with *rolamba*- (cp. IF. XXXV, 262 sq.) For the following word cp. *bhīṅgārī cīrī* Deśīn 6, 105. *vyāḍī* is the reading of A. in-

stead of *vivali* in B¹⁻², J; this word should be = s. *vikṛti*- 'metamorphosis' which is certainly not unfit for an insect developing through the different stages of caterpillar, pupa, etc. However, this explanation is very hypothetical, and I am not fully convinced that *vyadī* is the form to be absolutely relied upon here *acchi-vehaya*- probably must be = s. **akṣivedhaka*-; this as well as *acchi-roḍaya*- (and possibly also *acchila*-, which may, however, have quite another origin) may mean some sorts of insects infesting the eyes of cattle etc.; *māhaya*- is totally unknown to me, the more so as I am wholly uncertain as to what its Sanskrit equivalent might be On *vicitte cillapattae* (probably *vi*^o is only an attribute) cp. SBE. XLV, 221 n 3. *uḥimjalyā* (which is the common reading) is absolutely unknown to me; *jalakārī* could not well be anything else in Sanskrit, but does not occur in any dictionary, *nīyā* is unintelligible as it stands now, but I have a suspicion that it is a senseless corruption of **līyā* or even **līdā*, cp *tīḍa*- in the Jīvavīyāra, *teḍḍo śalabhāḥ piśācaśca* Deśin 5, 23 and Guz. *tīḍa* 'a species of grass-hopper', *tantavayāyū*, finally, would be s. *tantravāyādīkāḥ* (the reproduction of the word in SBE XLV, 221 is, of course, a mistake), *tantravāya*- meaning 'spider' (it probably ought to be *tantavāyāyū* here, but I have not hazarded this against all the texts, and there might possibly exist a form **tantravaya*- also, though it is not known from elsewhere)

171. *sammūrchima* and *garbhāvakrānta* here mean the same categories that are elsewhere called *ayoniya* and *yoniya* Concerning the various theories of the origin of the beings cp Windisch Buddhas Geburt p 184 sqq and especially p. 191 According to this last passage the beings belong generally to four classes: *jarāyujā* 'born from a womb', *āṇḍajā* 'born from an egg', *svēdajā* 'born from moisture' and *udbhijja*, 'born from a germ' But according to Āyār I, 6, 1 (p 5, 1 sq ed Schubring) there are no less than eight different classes of beings according to their origin, viz.

- 1) *āṇḍajāḥ* 'born from eggs' (*pakṣiṅgrhakokulādayaḥ* comm.),
- 2) *potajāḥ* 'born without a womb' (according to the explanation of the lexicographers; these are *hastivalgucarmajalūkādayaḥ*),
- 3) *jarāyujāḥ* 'born from a womb' (*gomahīṣājñāvikamanuṣyūdayaḥ*);

4) *rasajāḥ* 'born from fluids' (*krmyākṛtayaḥ*);

5) *samsvedajāḥ* 'born from moisture' (*matkṇayūkāsataṣṭādi-kūdayāḥ*);

6) *sammūrchimāḥ* 'coagulated' (*śalabhapiṇḍikāmakṛikāsālikū-dayaḥ*);

7) *udbhijjāḥ* 'born from a germ' (*khañjarītapāṇḍiplavādayaḥ*);

8) *aupapātikāḥ* 'originating from generatio spontanea' (according to Jain dogmatics this occurs only amongst gods and denizens of the hells, cp. Jacobi ZDMG. LX, 305 sqq., but this is perhaps a later doctrine, cp. Schubring Āyār. p. 71).

187 With this verse cp. Jīvavīyāra v 22 From that passage we get to know that not only the *samudga*^o but also the *viśatapakṣiṇaḥ* live outside the worlds of men (*naralogāo bāhim*) The comm says only *· samudgapakṣiṇo viśatapakṣiṇas ca bhārun-ḍādayaḥ*. These are the mythical birds living in other continents.

195 Ś. reads *akammakamīnabhūmā ya*, which might also be correct, but cp. the remark in SBE. XLV, 225 n. 1. Consequently in 196 he refers to the *varia lectio tisai paññārasavihā*, which if used would make his reading in 195 the only correct one

214. *Vaiṣyaṇta*, *Jayanto* and *Aparājita* are, remarkably enough, mentioned in the Kauṭ. p. 55, 19 (cp. Sorabji's notes on the *Adhyakṣapracāra*, Allahabad 1914, p. 9).

218. After this verse there are in the text of J. two lines which are, however, not numbered, and are discarded by all Mss. known to me; they run thus:

paliovama doṇṇū ukkosena viyāhiyā |
asurendavajjetāṇa jahannā dasa hisṣagā |

247. This verse really forms the end of this chapter, what follows stands in no connection whatsoever with the enumeration of the lifeless and living beings which is its chief topic. After this verse Jacobi has four lines (not numbered) which are discarded by the Mss. They run thus:

aṇantakālam ukkosam vāsapuhuttam jahannagam |
āṇayaiṇa kappāṇa gevijjāṇaṃ tu antaraṃ ||
samkhiṇṇasāgarukkosam vāsapuhuttam jahannagam |
aṇuttarāṇa ya devāṇaṃ antaraṃ tu viyāhiyā |

250. Ś. says: *paṭhanti ca ukkosiyā ity atra ukkosia tti anyatra tu majjhiman tti jahannaṃ tti ||*

253 Ś. says: *paṭhanti ca* |

*pariniyaṃ ceva āyāmaṃ gunukkosam muni care |
tatto samvāccharaddham naṃ vigittāṃ tu tavaṃ care ||*

254. Ś. has the following concerning a varia lectio: *ūḥāreṇa* . . . *pāṭhāntarāś ca kṣapanena* . . . *tapas* etc. It would then be read: *khavanēṇa tavaṃ care*.

255. Ś. does not mention *moham* at all.

256. Ś. may have read *hu* instead of *u*, as he says *huḥ pūraṇe*.

259 Ś. apparently reads: *jñānavayanam je karenti bhāveṇa*
